The ſupper of the Lorde.

After the true meanyng of the Sixte of John and the .xi. of the fyrſt Epiſtle to the Corhinthiãs, wherunto is added an Epyſtle to the reader. And incidently in the expoſitiõ of the ſupper: is cõfuted the letter of maſter More agaynſt John Fryth.

K

Crowley (R)

i. Corhinth. xi.

Who ſo ever ſhall eate, of this bread and drinke of this cuppe of the Lorde vnworthely, ſhalbe gyltye of the body and bloud of the Lorde.

¶ Anno. M CCCCC. xxxiii. v. day of Apryll.

49
6 11
47
BRITISH MUSEUM

¶ To all the studious readers of Goddes worde and veritie.

NO meruayle (deare brothers) though Sathan, the subtyl aduersary of mâ kinde, do in his practyse declare him selfe as subtil as the birders and subtyl trayners, of wyld beastes (whose practise is to poyſẽ, lay for baytes, the thing wherein the beastes that they woulde take do most delite) For he (as the scripture witnesseth) deynge more subtyle then all the beastes of the earth: doubted not to inuade man (the vessayle of reasone) and to trayne him by his subtyll slieghtes into his pernicioule snares. And what waye might he haue taken to haue finished his purpose so sone, as to poysone that parte wherin (as reasone was he shoulde) man mooſt delited, that part I saye that made him the lyuely image of God. Thys part therfore he poysoned persuadynge hym þ if he woulde taste of the fruite of the tree of knowledge of good and euell, he shoulde be as God, knowinge good and yll, and that god forbade it him for none other cause, but that he shoulde not therby be made equall with God, but shoulde styll remayne ignorant not knowynge good from yll. Thys bayte lyked the sylly man so well that incontinent he toke it, thynkynge to amende his estate or condition therby. But alas, he hath therwith poysoned not onely hym selfe, but all his offsprynge and posteritie also. Euen so (mooste dearely beloued in the Lorde) the same enemye hath from that tyme to thys daye, sought all the wayes he coulde fynde, to trayne the chyldren of this fleshly Adam into his nettes. But chiefly & before all other thyn-

Genes. iii.

ges

ges he hath alwayes sought meanes to turne to abuse, the thinges that myght be moste to the hindraunce of his malicious purpose. For what thinge myght haue bene more hyndraūce to his (more then malicioūse) entent? then the free sacrifice, which the feare and loue of god, had caused men to offer to him euen from the begynnyng to the gyuyng of the law by Moyses? And howe dyd this subtyl enemy of ours tourne the thankefull hertes of all the worlde (wel most) from the lyuyng God theyr maker: vnto idolles of theyr owne inuention? Yes when God had commaunded, by his seruaunt Moyses, that the people of Israell (whom he had chosen out of the whole multitude of the worlde, shoulde make them no grauen ymage or similitude of any thyng in heauen, earth, or in hell, to the entent to do any honour there vn to: howe dyd this our aduersary bryng them in beliefe that they myght honour the almighty and euer lyuyng god in suche ymages?

Howe wrought he by Jeroboam to make the people beleue that they myght as well honour God in an ymage at Bethell, & in the places þ he builded called Excelsa, in the tẽple whiche Salomon had buylded at Hierusalem? Howe had he grounded in the hertes of the Iewes, that the bloudy sacrifices done in the olde law (onelye for the declaracion of Christe to come, and to redeame vs by shedeynge of his moste precious bloude) were of efficacy and strength to put awaye synne? The paschall lambe also whiche was eaten in the remembraunce of the lordes passyng by the houses of the chyldren of Israell, (, the dore postes wherof were sprinkled W the bloude of þ passeouer lambe,

iii. Reg. xii.

Hebr. x.

Exod. xii

F.ii. to the

so the intent to signifie oure redemption out of the captiuitie of the spirituall Egypt, to be by ꝑ bloudshed of the immaculate lãbe Christ) whẽ he slewe all the fyrst begotten of the land of Egypt. Howe grosly? howe carnally? howe vnworthely dyd they vse it? Yea, howe farre dyd they (in al poyntes) abuse it? Did they not (the same nyght that they had taken Christ to crucifie hym) abstaine from entrynge into the iudgement court lest they should be contamined, so that they myght not eate the passeouer Lambe? And what meaned this but that they thought them selues safe by the eatyng therof onely. Oh merciful God, they had not lerned this lesson at Christ. I wyll mercy and not sacrifice. The cruell tyrannye that they intented toward Christ, trouble not their conscience at all, theyr onely care was that they myght not be letted from eatynge theyr passeouer. But alas. Hitherto we haue not spoken of the greatest ouerthrow that this enemy hath geuen vs and that euen synce the great cõquest that our captayne Christ dyd on the crosse. The moste sacred Sacramente of the body and bloude of our sauiour and redeamer Iesu Christ, which he left with vs to be a perpetuall memorye of that his most victorious cõquest: how far out of square hath he brought it? To what shame full abuse is it now come? Wyth what pestiferous venoume is it poysoned? The fyrst institution therof: was to be a remembraunce of Christes passion, euen to the daye of hys commyng to the generall iudgement. But nowe it is become the selfe same body that dyed on the crosse. Oh subtyll serpent. Full well knewest thou that the christian herte (which is alwaies desirous of the essenciall presence of Christe)

Iohn. xviii.

Wath. xii.

woulde lone be content to beleue (contrary to all reason) the translubstantiation of the bread and wine into flesche and bloud. And that thou myghtest the soner perswade hym thereunto: thou sparedest not to aledge the omnipotencie of Christ in ỹ creatiō of al thinges of nought, his veritie in performyng al thynges that he hath spoken, and then the wordes whiche he spake at ỹ institution of these most sacred Sacramentes: to be spoken to the intente that we should vse them to turne those creatures (the bread and the wyne) into his body and blonde so oft as we lusted to pronounce them ouer it. Herehast thou geuen vs a greater ouer throw then euer we had before. Now hast thou made vs negligent in honouring the father in spirit and veritie: perswadyng oure selues that the true honour consisteth in the outward veneration of that breade and wyne. Yea, thou hast brought vs to the passe to thynke and say that it is not bread and wyne, but the eternall God creatour and maker of all thynges in heauen, yerth, and hell, makyng our creatures (breade and wyne) of power to be in al pleaces at once, as ỹ eternal God is. Oh merciful Lord, what hert is able to thinke the greatnes of the misery that this errour hath broughte vs into? By thys we haue lost the thynge that shoulde certifie vs of oure redemption by Christ. By this are we faten frō the hope in Christ: this satisfactiō on ỹ crosse to our owne meanes inuēted & buylded vpō this trāslubstāciatiō. By this are we faten frō ỹ honouring of the inuisible immēse, and eternall God: to the honouryng of that thyng for God, which is both visible, mensurable, and corruptible. Finally by

this of spirituall we are become all carnall, of reasonable all brutyshe and beastly, of faythfull all desperate, of true folowers of Christe all Heathenyshe and Idol worshippers. This is so fast roted in our hertes, that no perswacion is able to pul it out. We besterre vs with fyre, faggottes, and swerde: to mayntayn this (more then hell) darkenes. We persecute and torment most cruelly, all them that laboure to reduce these moost reuerent Sacramentes to theyr ryght vse again. We lay to theyr charge that they denye them, when they do indeuour to set thē furth after the fyrst institution therof. We thynke wyth the carnall Jewes that he would haue vs eate and deuoure with oure fleshelye mouthes: that fleshe and bloude that was borne of the virgin Mary, and that suffered on the crosse. No auncient doctours interpretation, none to whom God hath in these our dayes reueyled the mistery of thys secret operation: is able to diswade this brutysh and beastly opinion. All that wryte as concernyng the same, are compted for Heretickes. The authour of this lytle boke (who wrytteth nought else but the true vnderstandyng of the wordes of Christ, in the. vi. of Jhon, and Paule to the Corhinthians) is detested and abhorred as an Heretickе Wherfore, we maye wel saye with Christ. The lyght is come into the world, and men haue loued darknes more thē lyght. Here I would the faithfull reader should in no case be deceiued in reading of thys authours mynd vpon the. xi. to ẏ Corhin. Where he saith, that Paule calleth the congregacion redeamed by Christe, his body ⁊ bloud. No doubt (christian reader) Paule meaneth no lesse but that the cō

Cori. xi

gregaciō

gregation of Chriſt is the body of Chriſt, & the
bread and wyne wherewith we communicate
declare the ſame. For as S. Auguſtyne ſayth.
Chriſt woulde this bread and drynke to be ta-
ken for the ſocietye of his body and membres rta paſchae.
which is the church & congregation of the pre- De ſacra fo
deſtinate, called, iuſtifyed and glorifyed ſayn-
ctes and faythfull. So that here we may ſee
that thys Sacramentall bread & wyne is none
other wyſe the body of Chriſt, but as it is the
copulacion or byndynge together of the fayth-
full membres of Chriſt in hys churche or con-
gregaciō. And by thys it foloweth that Paule
ſpeakynge of the body of Chriſt, & of the vn-
worthy receyuynge of the ſame: meaneth as
wel of the ſmal regarde the Corinthians had
to the poore creatures theyr felowe membres
in this miſtical body: as to the bread and wine
which are as the ſcnewes of the ſame body.
But to thinke by this interpretation, ꝑ Paule
ſpake nothing of the breade in this place: were
farre wyde (I doubte not) from the meanyng
of the authour. For if the authour ſhoulde ſo
meane: hys meanyg ſhoulde be cleane contra-
ry to the texte, wherin the apoſtle rebuketh the
Corinthians for eatynge and drinkynge thys
breade and wyne vnworthely, that is to ſaye,
takynge it as no better then comē bread wher
wyth they fylled theyr paunches. For thought
it do remayne breade & wyne, yet for as muche
as it doeth repreſent vnto vs the participatiō
or cōmunion that we haue in ꝑ merites and re
demption by Chriſte: it ought of congruence
to be ſo much the more eſteemed, by how much
the foode of the ſoule is more to be eſteamed
then the foode of the bodye. And as the bryde

esteemeth the ryngе wherewith she was maryed, aboue all other iewelse thoughe they were neuer so precious: euen so ought we to esteme this Sacramentall bread and wyne whiche is to vs as the ryngе wherwith oure dearely beloued spouse Jesus Christ hath maried vs to him selfe leaueyng it with vs as a pledge tyll he returne to iudgement) aboue al other thinges be they neuer so precioulse, not for the holynes of ꝑ thyngе, but for the loue of him that left it with vs. Furthermore, let it not offende the (deare brother) that is mencioned of the cõtencion betwene Luthere, and Ecolampadius and zwinglius as concernyng thys moste sacred Sacramente. For I wyll put the out of doubt that these three me differed not in their iudgement vpon thys thyngе, but as it pleased the Lorde so to haue the veritie thorowly eryed', he suffered them not the one to vnderstande the others meanyng. For so came it to passe that Luther (who denyed the transubstanciacion) dyd euidẽtly proue that the fayth full receyuers of the communion are assuredly made partakers of the very body & bloude of Christe, and all that euer he was made or suffered for vs. Not as deuouryng it wyth theyr fleshly mouthes, but by fayth receyuyng it, beyng certifyed by the outwarde signes, that the soule doth no lesse lyue by the merites of Christe, then the bodye doth by breade and broth. And that we ought therfore to haue thẽ in no lesse regarde, then thinges that represent vnto vs oure onely saluacion and heauenlye fode. On the contrarye parte Ecolampadius and zwinglius, impungnyng in all that they myghte, not onely the transubstanciacion, but

also

also the diuine honour that the papistes do to it as to God: dyd playnely proue þ it is bread and wyne, and therfore ought not to be honoured as God, and yet meanynge none other but that it shoulde be more estemed then commen breade, by as muche as it representeth vnto vs a more precious thynge then the cõmon breade dothe. Thus haue I thoughte it good (moste dearely beloued in the Lorde) to premonyshe you of the errour or offence that myght be taken in readynge of thys lytle boke. Not because I fynde anye errour or stumblynge stocke therin, but for that I haue experience of the subtyl and busy diligence of oure aduersary the Dyuell in peruertynge all thynges to the destrucion of them that loke for health at the same. The spirite of the lyuynge God the gyuer of all goodnesse: leade you into all truth So be it.

¶ Robert Crowley

WHan Christe sawe those glottons seking theyr bealyes, flocking so faste vnto hym, after his wonte maner (the occasion taken to teache and preache vnto them of the thynge nowe moued) he sayed. Verely verely I saye vnto you: ye seke me not bycause ye haue sene my miracles, but bycause ye haue eaten of the loues and were well fylled. But as for me. I am not comen into thys worlde onelye to fyll mennes bealyes: but to feed and satisfye theyr soules. Ye take greate peynes to folowe me for the meate of your bealyes, but oh sloughardes, worke, take peynes and labour rather to get that meate that shall neuer perysche. For thys meate that ye haue soughte of me hytherto, perysheth wyth your bealyes: but the meate that I shall gyue you is spirituall and maye not perysche but abydeth for euer gyuynge lyfe euerlastyng. For my father hath consigned and confirmed me wyth hys assured testimonye to be that assured sauyng health & carnest peny of euerlastyng life. Whē the Iewes vnderstode not what Christ ment bydynge thē to worke & labour for that meat that should neuer perish, they asked hym what shall we do that we myghte worke the workes of god: supposing that he had spoken of some vtward worke requyred of thē, wherfore Iesus answered saiyng. Euen this is the worke of God, to beleue and truste in hym whom the father hath sent. Lo, here maye ye se that worke of God whiche he requyreth of vs euen to beleue in Christe. Also consyder agayne what thys meate is, which he bad them

here

here prepare and seke for, sayinge: worke, take peynes and seke for that meate. &c. and thou shalte se it none other meate then the beliefe in Christ, wherfore he concludeth that this meat so ofte mẽcioned, is fayth: of the which meate sayeth the Prophete the iuste lyueth. Fayeth in hym is therfore the meate whyche Christe prepareth and dresseth so purely: poulderynge and spycynge it wyth spirituall allegories in al thys Chapiter folowynge to gyue vs euerlastynge lyfe thorowe it. Abacuk. ii.

¶ Thẽ said the Iewes vnto him. What tokẽ doest thou wherby we mighte knowe that we shoulde beleue in the? Do some what that we might beleue in the? what thyng worckest thou that we might know ꝑ to be god? Thou knowest wel ynough ꝑ our fathers dyd eate bread of Manna in the deserte as it is wrytten, he gaue them bread from aboue, Iesus answered Mercy vercy I saye vnto you: Moyses gaue ye not ꝑ breade from heauen: for though it fell downe frõ ꝑ ayre: yet was it not heauẽly fode for it dyd but fede the bealy. But this breade of god that is descended frõ heauen (whõ my father gyueth) refresheth the soule so abũdaũtly that it gyueth lyfe vnto the worlde. When the Iewes vnderstode not this saying. Which was nought els thẽ ꝑ declaringe of the gospell (for by ꝑ eating of this bread he ment ꝑ beliefe of this his gospel) they said. Syr gyue vs this breade euermore. Iesus sayed vnto thẽ, I am the breade of lyfe, & who so cometh to me, shall not hunger: & who so beleueth in me shall neuer thyrst. Whẽ the Iewes herde Christ saye the breade that descended frõ heauen shoulde Plaw. vii.

gyue

gyue lyke to the worlde: they desyred to haue thys breade gyuen them for euer. And Jesus vnderstãding that they perceiued not the sence of thys gospell: he expounded them who was thys so lyuely breade that gyueth life to all the worlde sayinge. I am the breade of lyfe, & who so cometh to me, that is to say, who so is grafted and ioyned to me by fayth shall neuer hunger, that is, who so beleueth in me is satisfied. It is fayth therfore that stancheth the hũger and thyrste of the soule. Fayth it is therfore in Christe that fylleth oure hungrye hertes, so that we can desyre none other yf we once eate and drynke hym by fayth, that is to say, if we beleue his flesshe and body to haue ben broken and his bloude shed for oure synnes. For then are oure soules satisfyed and we be iustifyed. ¶ Ouer this it folowth. But I haue tolde you thys because ye loke vpon me & beleue me not, ꝑ is, ye be offẽded that I sayd, he that cometh to me shall neyther hũger nor thyrste, seing that your selues being present, be yet both hungry and thyrstie. But this cometh because ye haue sene me with your bodilye eyes, & ye se me & beleue not in me. But I speake not of such sight nor comyng: but of ꝑ syght of fayth which who so hath, he shall haue none other desyre, he shall not seke by nighte to loue another before whõ he wold lay his greke. He shall not run wanderinge here & there to seke dead stockes & stones. For he is certifyed by hys fayth to whom he shal cleaue, he is coupled by fayth vnto me his very spouse & lyuely fode, the onelye treasure of his soule neuer more to thyrste for any other. This sight of faith ye haue not,

for

for ye beleue not nor truste in me: wherfore ye vnderstãde not how I am the very bread and meate of your soules, ꝑ is to say, your fayth & hope. And the cause of this your blyndnes is (I wil not say ouer hardly to you) that the father hath not drawne you into the knowledge of me, or elles ye had receyued me. For all that the father gyueth me, must come vnto me. And as for me, I caste out no man ꝑ cometh to me. For I am not comen downe from heauen to do my wyll, whiche ye attribute vnto me as vnto another man, for I am verelye a verye man: and accordynge to that nature I haue a speciall proper wyll: but muche more obedient to my father then one of you. For your wyll ofte resisteth and repugneth gods wyll, but so doth myne neuer. I am therfore come downe to do his wil ꝑ hath sent me. And to do you to witte what his wyll is. This (I say) is my fathers wil that hath sent me, That of al that he hath gyuen me, I leese none: but muste reise him vp agayne in the laste daye: & to be playne This is his wyl that sent me. That who so se (that is to knowe) the sonne & beleue in him, he must haue lyfe euerlastyng: & I shall stere hym vp in the last daye. Here may ye se what meate he speaketh of. God sent his sonne into thys worlde that we might lyue thorow him. Who lyueth by hym? they ꝑ eate his flesche & drinke his bloude. Who eate his flesche & dryuke hys bloud? they that beleue his body crucified and his bloud shed for theyr sinnes, these cleaue vn to his gracious fauour. But how coulde they cleaue thus vnto him excepte they knew hym? And therfore he added saying. Euery mã that

seeth

leeth the sonne, that is to saye, vnderstandeth wherfore the sonne was sent into this worlde and beleueth in him shal haue euerlasting lyfe.

The cause of the Jewes murmour.

¶ Here it appered to the carnall Jewes that Christ had taken to muche vpon hym selfe, to saye: I am the bread of lyfe, which am comen downe from heauen to gyue lyfe to the worlde wherfore the flesshe, that is to saye the Jewes now murmured, & not meruelid (as M. More sheweth his owne dreame to another texte folowinge which I shal touche anone) they murmured at this saying of Christ I am ỳ breade which am comẽ frõ heauẽ) saying Is not this Jesus Josephs sonne whose father & mother we knowe wel ynough? How then sayet h he, I am comẽ frõ heauen? Jesus answered saying. Murmour not among your selues, Herde ye not what I tolde you euen nowe? All that my father gyueth me come to me? your vnbeleue (wherof foloweth thys false vnderstandyng of my wordes spiritually spoken) cõpelleth me to tel you one thinge more then once or twyse This therfore it is: No man may come to me the onely earnest peny & pledge of your saluacion onlesse my father that sent me draw him: and whom he draweth vnto me, that he toyneth vnto me by fayth, hym shal I stere vp in the laste day. I wonder ye take my wordes so straũgely beleuynge them to be some harde ryddels or darke parables, when I say nothing els then ỳ is wrytten in your owne prophetes both in Esaye and Jeremye, sayinge that all shall be taughte of the Lorde. Syth euen your prophtes testifye this knowledge to be gyuen you of my father: what can be spoken more

Jeremy.xxxi. Esaye.liiii.

playnly

playnlye then to saye: what my father gyueth me, that cometh to me: or thys, no man maye come to me, excepte my father draw hym. And yet haue it more manifestli. Who so hath herd my father and is learned of him, he cometh to me as vnto the very onely ancore of his salua cion. Not that any man hath seue the father, leste peraduenture ye mistake these wordes so here & to learne, as thoughe they perteyned to the outwarde senses, & not rather to the minde and inwarde illuminynge of the soule. For no man euer sawe the father although he worke secretly vpon his herte, so that what so euer he wylleth, we must heare and learne. Noman (I saye) seeth him but he that is sent of God as I sayd before of my selfe, he it is that seeth the father. Now therfore saye I vnto you so verely, verely, as plainely, plainely. That who so beleue and truste in me, he hath lyfe euerlastynge. Nowe haue ye the some of this my doctrine, euen my verye gospell the whole tayle of all my legatye and message wherfore I am sente into the worlde Had M. More vnderstand this short sentēce (who so beleuith in me hath lyfe euerlastyng) & knowne what Paule wyth the other apostles preached: especiallye Paule being a yere & a halfe among ꝑ Corinthians, determinyng not, neyther presumynge to haue knowne anye other thynge to be preached them (as hym selfe sayeth) then Iesus Christe, and that he was crucifyed. Had. M. More vnderstande thys poynt. He shoulde neuer haue thus blaspheme Christ and his sufficient scriptures, neyther haue so belyed his Euangelistes & holy apostles, as to saye, they

John. vi.

1. Cor. ii.

wrate

wrate not all thinges necessary for our salua-
cion, but lefte out thynges of necessitie to be
beleued, makyng goddes holy testament insuf-
ficient and vnperfyte. Fyrst reueled vnto oure
fathers wrytten efte sence by Moyses, and
then by his Prophetes, & at laste wrytten both
by his holy Euangelistes and apostles.

¶ But turne we to John agayne & let Moze
mocke styll and lye to. I am the breade of lyfe
sayeth Christ. And no mā denyeth that our fa-
thers and elders dyd eate māna in the deserte,
and yet are they dead. But he ꝓ eateth of thys
breade: that is to saye, beleueth in me, he hath
lyfe euerlastynge. For it is I that am thys lyue-
ly breade which am comen frō heauen, of whō
who so eate by fayth, shall neuer dye. Here
therfore it is to be noted diligently that Christ
meaneth, as euery man may se, by the eatynge
of thys bread none other thinge thē the belefe
in him selfe, offred vp for oure synnes: whiche
fayth onely iustifyeth vs: whiche sentence to
declare more playnely, and that he wolde haue
it noted more diligentlye, he repeteth it yet a-
gaine sayinge: it is I that am the lyuely bread
whiche am come downe frō heauē: who so ea-
teth of thys breade, shall lyue euerlastyngly.
And to put you clere out of doubte, I shall
shewe you in fewe wordes, what thys matter
is, and by what wayes I muste be the sauiour
and redemer of the worlde to gyue it thys lyfe
so ofte rehersed. And therfore nowe take good
hede. This bread whiche I speake of so much
and shall gyue it you: is myne owne flesche.
whiche I muste laye forth and pay for the lyfe
of the worlde. Here it is manifest, ꝓ he shoulde

suffer death in his owne flesh for our redemption to geue vs thys lyfe euerlastinge. Thus now may ye se howe Christes fleshe, which he called bread, is the spirituall fode & meate of our soules. When our soules by faith se God ẏ father not to haue spared his onely so deare beloued sonne but to haue deliuered him to suffer that ignominious and so paynfull deathe to restore vs to lyfe: then haue we eatē his flesh and dronken his bloude, assured fermelye of the fauour of god, satisfyed & certifyed of our saluacion.

¶ After this cōmunicacion, that he sayd. The breade, whiche I shall geue you, is my fleshe whiche I shal paye for the lyfe of the worlde: yet were the carnal iewes neuer the wiser. For their vnbelef & sturdy hatered wold not suffer the very spiritual sence & mind of Christes wordes to ēter into their hertes. They could not se that Christes flesh broken and crucifyed, & not bodily eatē, should be our saluacion, & this spiritual meate: as our soules to be fed & certified of the mercy of god & forgeuenes of our synnes thorowe his passion, and not for any eatyng of his flesh ẇ our teeth. The more ignoraūt therfore and fleshly they were, the more fierce were they ful of indignaciō, striuing one against another saiynge. How may this felow geue vs his flesh to eat it? Thei stoke fast yet in his flesh be for their eyes: these fleshly iewes. wherfore no merueyl though they abhorred ẏ bodely eating therof: all though oure fleshely papistis (beinge of the iewes carnall opinion) abhorred it not, neyther ceasse they dayly to crucify & offer him vp agayne whych was once for euer and al of-

fered as Paule testifyth. And euen here, syth Christ came to teache, to take a way al doubt and to breake stryfe, he myghte (hys wordes otherwyse then he hath declared, and wyl here after expounde them) haue soluted theyr question: saiyng, yf he had so ment as More meaneth, that he woulde haue bene conuayed & cōverted, as our iuggelers sleygthly can cōuaye, him with a fewe wordes, in to a syngyng lofe, or els (as the thomistical papistes saye) ben inuisible wyth all his dimencioned bodye vnder the fourme of breade transsubstanciated in to it. And after a lyke Thomisticall mysterye, the wyne trāssubstanciated, into his bloud so that they shoulde eate his fleshe & drinke his bloud after theyr owne carnall vnderstandynge, but yet in another fourme, to put away al grudge of stomache. Or syth saynte John (yf he had thus vnderstande his maisters mynde, and toke vpon him to wrytte his wordes) woulde leaue this sermon vnto the worlde to be redde: he mighte nowe haue deliuered vs and them from thys doubte. But Christe woulde not so satisfy their question: but answered. Verelie verelie I say vnto yon: except ye eate the flesh of the sonne of man and drynke his bloude, ye shall not haue that lyfe in your selues. He that eateth my fleshe and drinketh my bloude, hath life euerlastynge: and I shall stere hym vp in the laste daie: for my fleshe is very meate and my blonde the very drynke. He sayeth not here that breade shall be transsubstanciated or conuerted into hys bodye, nor yet the wyne into hys bloude. But nowe conferre thys saiynge to hys purpose at the begynnynge: where he

Hebr. x.

Thomistes be the schole doctors.

had

bad them worke for that meate that shoulde neuer perysche tellynge them, that to beleue in him whom God hath sente, was the worke of God. And who so beleueth in hym shoulde neuer thyrste nor hunger, but haue lyfe euerlastynge. Conferre also thys that foloweth and thou shalt se it playne that his wordes be vnderstande spiritually of the belife in his flesh crucifyed, and his bloude shedde, for whiche beliefe we be promised euerlastynge lyfe: hym selfe saiynge, who so beleueth in me hath lyfe euerlastyng. Here therfore theyr question (how maye thys man gyue vs his fleshe to eate it) is soluted: euen when he gaue his body to be broken and his bloude to be shedde. And we eate and drinke it in dede, when we beleue stedfastly that he dyed for the remission of our sinnes: Austen and Tertulian to wytnesse.

¶ But here maketh More his argumente against the yonge man. Bicause the iewes merueyled at this saiyng: My flesh is very meate, and my bloude drynke, And not at thys: I am the dore and the very vyne, therfore thys texte (sayth he) My fleshe is &c. must be vnderstand after the litterall sence, that is to wytte: euen as the carnal iewes vnderstond it, murmuring at it beinge offended gdinge there wayes from Christe, for theyr so carnall vnderstandynge therof. And the other textes. I am the dore. &c. muste be vnderstande in an allegorye and spituall sence, bycause his hearers merueyled nothynge at the maner of the speach Lo christen reader, here haste thou not a taste: but a greate tūne full of Mores mischefe & pernicious peruertyng of gods holy worde: and as thou seist

hym here falsely & pestilently destroy the pure sence in Goddes worde, so doth he in al other places of his bokes. First where he sayth they marueyled at thys Christes sayyng. My flesh is verye meate. &c. that is not so, neyther is ther any such word in the text, except Moze wyll expounde Murmurabant, id est, mirabãtur, they murmured, that is to saye they merueyled, as he expoundeth. Oportet, id est, expedit et conuenit. He muste dye, or it behoueth hym to dye, that is to saye, it was expedient and of good cõgruence that he shoulde dye &c. Thus this poet maye make a man to signifye an asse, & blacke white to blere the simple eyes.

Moris tyrste reason is confuted.

But yet for his lordely pleasure, let vs graunt him that they murmured, is as muche to saye as they merueyled: bicause perchaunce the one maye folowe at the other. And then do I aske hym: whether Christes disciples and his apostles herde hym not, and vnderstode hym not when he sayed. I am the doze and the vyne: and when he sayed. My flesshe. &c. yf he saye no or naye, then scripture is playne agaynste hym. Yf he say ye or yisse. Then yet do I aske hym whether his disciples and apostles thus heareynge and vnderstandynge his wordes in all these thzee chapiters wondered and merueyled (as Moze sayth) or murmured (as hath the text) at theyr mayster speach what thinke ye Moze muste answer here? here maye ye se whether this olde holy vpholder of the popes church is brought: euẽ to be taken in his owne trappe. For the disciples and his apostles neyther murmured, nor merueyled, nor yet were offẽded with thys theyr mayster Christes wor-

John. vi. xv

des

des and maner of speache, for they were well acquaynted wyth suche phrases: and answered theyr maister Christe when he asked them, wyll ye also go hence fro me? Lorde sayd they to whom shall we go? thou hast the wordes of euerlastyng lyfe: and we beleue that thou arte Christe the sonne of the liuynge God. Lo M. Moore, they neither meruailed, nor murmured. And why? For bycause as ye say they vnderstode it in an allegorye sence, and perceyued well that he ment not of his materiall body to be eatē wyth theyr teeth, but he ment it of himselfe to be beleued, to be verye God and verye man hauynge flesche and bloude as they had, and yet was he the sonne of the liuynge God. Thys belefe gathered they of all his spirituall sayynges as hym selfe expounded hys owne wordes saying. My flesche profiteth nothing, meanynge to be eaten but it is the spirite that gyueth thys lyfe. And the wordes ꝑ I speake vnto you are spirite and lyfe: so that who so beleue my flesche to be crucifyed and broken, and my bloude to be shed for his sinnes, he eateth my flesche and drynketh my bloude, & hath lyfe euerlastynge. And thys is the lyfe wherewith the righteouse lyue, euen by fayth. Habacuc.ii.

The seconde argument of Moore.

After thys texte thus wysely proued to be vnderstande in the litterall sence, wyth the carnall Iewes, and not in the allegorye or spirituall sence wyth Christe and his apostles: The hole some of Moores confutacion of the yonge man standeth vpon thys argumente. A Posse ad Esse. That is to wytte, God maye

do it, ergo it is done. God maye make his body in manye, or in all places at once, ergo it is in manye or all places at once. Whiche maner of argumentacion, howe false and naughte it is euery sophister, and euery mā that hath wytte perceyue h. A like argument. God may shewe More the trouth and call hym to repentaunce as he dyd Paule for persecuting his churche: ergo More is conuerted to God: Or, god may let hym runne of an indurate hert wyth Pharao and at last take an open and soden vengeaunce vpon hym for persecutinge his worde and burnyng his poore mēbers: ergo it is done all ready: M. More muste first proue it vs by expresse wordes of holy scripture, & not by his owne vnwritten dreames, that Christes body is in many places or in all places at once: & then though oure reason can not reache it yet oure fayeth measured and directed with the worde of fayth wyl both reache it, receyue it, & hode it fast to: not bicause it is possible to God, and impossible to reason: but bycause the wrytten worde of oure fayth sayeth it. But when we reade gods worde in mo then .xx. places cōtrary, that his bodye shoulde be here. More muste gyue vs leaue to beleue his vnwrytten vanityes (veritiés I shoulde saye) at leasure. Here mayst thou se Christē reader wherfore More woulde so fayne make the beleue, that thapostles left sught vnwryttē of necessitye to be beleued cuē to stablysh the Popes kingdō which stādeth of Mores vnwrytten vanities. As of the presēce of Christes body & makinge therof in the breade. Of purgatory, of inuocation of saintes, worshipping of stones & stockes, pilgrimages,

The cōfutation of hys.ii. argumente

mages, halowinge of bones & belles & crepynge to the crosse &c. Yf ye wyll beleue what so euer Moye can sayne wythout the scripture: then can thys poet sayne you another churche then Christes & that, ye must beleue, it what so euer it teacheth you, for he hath sayned to that it cā not erre, though ye se it erre & fight agaynst it selfe a thousande tymes. Yea yf it tell you blacke is whyte, good is bad, and the dyuell is god: yet muste ye beleue it, or els be burned as heretikes. But let vs retourne to our purpose.

¶ To dispute of Godds allmighty absolute power, what God may do with his body, it is great foly and no lesse presumpcion to Moye, syth the pope whiche is no hole god but halfe a god by theyr owne decrees hath decreed, no mā to dispute of his power. But christē reader be thou cōtent to know ꝑ gods wyl, his word, and his power be al one and repugne not. And neyther wylleth he, nor may not do any thynge includyng repugnaunce, imperfection, or that shoulde derogate, minish or hurt his glory and his name. The glorye of hys godheade is to be present and to fyll all places at once essencially presently wyth his all myghty power, whiche glory is denied to any other creature, him selfe sayynge by his Prophete: I wyll not gyue my glory to any other creature: now therfore syth his manheade is a creature, it can not haue thys glorye whiche onely is appropryed to the godhead. To attribute to his mānode ꝑ propertie which onely is appropryed to his godheade is to confounde both the natures of Christe. ¶ What thinge so euer, is euery where after the saied maner, that must nedes be infinite, wyth Esay. xlii.

but begynyng and ende, it must be one alone, and almyghty: whiche propertyes onely, are appropryed vnto the gloryouse maiestie of the godhead. Wherfore Christes body may not be in al or in many places at once. Christ him self saiynge as cōcernyng his manhode. He is lesse then the father, but as touching his godhead, the father & I be both one thynge. And Paule recityng the Psalme affirmeth: Christ as concerning his mãhode to be lesse then god: or lesse then angelles as some texte hath it? Here it is playne that all thynges that More ymagineth and fayneth are not possible to God, for it is not possible for God to make a creature equall vnto hym selfe, for it includeth repugnaunce and derogateth his glorye. God promysed and swore ẏ all nacions shoulde be blessed in the death of that promised sede which was Christ God had determyned and decreed it before the worlde was made: ergo Christe muste nedes haue dyed, & not to expounde this worde oportet, as More mynseth it. For it was so necessary ẏ the cōtrary was impossible, except More woulde make god a lyer, whiche is impossible. Paule cōcludeth that Christ must nedes haue dyed, vsynge thys latyn terme Necesse. Sayinge: where so euer is a testament, there muste the death of the testament maker go betwene: or els the testament is not ratifyed & sure, but rightuousnes & remissiō of synnes in Christes bloude is his new testament, wherof he is mediatour: Ergo the testamēt maker must nedes haue dyed. Wreste not therfore (M. More) thys worde Oportet (though ye fynde potest for oportet in some corrupte copye) vnto your

vnsaue

hn.xiiii.
hn.x
ebr.ii.
br.ix

vnsauerye sence. But lette oportet signifye, he must or it behoueth him to die. For he toke our very mortal nature for the same decreed counsell: hym selfe saiynge. Oportet exaltari filium hominis &c. It behoueth, or the sonne of man muste dye, that euery one that beleueth in hym perysheth not &c. Here maye ye se also that it is impossible for God to breake his promyse. It is impossible to God whiche is that veritie, to be founde contrarye in his dedes and wordes: as to saue them whom he hath dampned, or to dampne them whom he hath saued, wherfore al thinges imagyned of M Mores brayne are not possible to God. John. ii. 3. xii.

And whē More sayth, that Christ had power to let his lyfe and to take it agayne, and therfore not to haue dyed of necessitie: I wonder me, that hys scholemaister here fayled him, so conynge as he maketh hym selfe therin: which graunteth and affirmeth (as trewe it is) that with the necessary decreed workes of godes for syght and prouidence standeth ryght well his free libertie. But M More sayeth at laste, yf god woulde tell me ẏ he woulde make eche of both their two bodyes (meanynge the yonge mannes bodye and hys) to be in fyftene places at once, I woulde beleue him I, ẏ he were able to make his wordes trewe in the bodyes of both twayne', and neuer woulde I so much as aske him whyther he woulde glorifye them both first or not: but I am sure glorifyed or vnglorifyed, yf he sayed it, he is able to do it. Lo here may ye se what a feruent fayth thys olde man hath, and what an earneste mynde to beleue Christes wordes yf he had tolde hym: but

I praye

I pray you M. More what and yf Christ neuer tolde it you, nor sayd it nor neuer woulde: woulde ye not be as hasty not to beleue it? Yf he tolde it you: I praye you tell vs where you speake wyth hym, and who was by to bere ye recorde: & yet yf you brynge as false a shrew as your selfe to testify thys thynge: yet by your owne doctrine, muste ye make vs a myracle to confirme your tale, ere we be bounde to beleue you: or yet to admite this your argumēt, God may make his body in many places at once, ergo it is so. Syr ye be to besy wyth godds almighty power, & haue takē to great a burdē vpon your weke shoulders, ye haue ouerladen your selfe W your owne harneis & weapnes: & yong Dauid is likely to preuayle against you wyth his slinge & stone. God hath infatuated your high subtyl wysedome. Your crafty conueyaunce is spyed. God hath sent your church a mete couer for such a cuppe, euen suche a defender as ye take vpon your selfe to be, that shall lette all theyr whole cause fal flatte in the myer vnto both your shames and vtter confusion. God therfore be praysed euer. Amen

¶ Thē sayth M. More, though it semeth repugnaunt both to hym and to me, one body to be in two places at once: yet God seeth howe to make them stande togyther well ynough. This man wyth his olde eyen and spectacles seeth farre in gods syght, and is of his preuey councell: that knoweth belyke by some secrete reuelacion howe God seeth one bodye to be in many places at once, including no repugnaūce. For worde hath he none for hym in all scripture no more then one bodye to be in all places

at

at once. It implyeth fyrst repugnaunce to my syght and reason, that all thys woꝛlde shoulde be made of nothing: and that a virgyn shoulde bꝛynge foꝛth a chylde. But yet, when I se it wꝛytten with the woꝛdes of my fayth, whiche God spake: and bꝛought it so to passe: thē implyeth it no repugnaunce to me at all. Foꝛ my fayth reacheth it and receyueth it stedfastlye. Foꝛ I know the voyce of my herdemā: which yf he sayed in any place of scripture that his bodye shoulde haue bene contayned vnder the foꝛme of bꝛead and so in many places at once here, in earth, and also abidyng yet styll in heauen to. Mercy I wouldehaue beleued hym I, as sone and as firmely as M. Moꝛe. And ther foꝛe euen yet if he can shewe vs but one sentence trulye taken foꝛ his parte, as we can do many foꝛ the contrary, we muste gyue place. Foꝛ, as foꝛ his vnwꝛitten veritties, and the authozity of his antichꝛist synagoge, vnto which (the scripture foꝛsaken) he is now at last with shame ynoughe compelled to flee: they be pꝛoued starke lyes and very deuelry.

¶ Then sayth he, that ye wote well that many good folke haue vsed in thys matter many good fꝛuiteful exāples of gods other woꝛkes: not onely miracles, wꝛitten in scripture (Vnderstand versus? where one I pꝛaye ye?) but also done by the comen course of nature here in earthe. Yt they be done by the comen course of nature: so be they no myꝛacles. And some thynges made also by mānes hande. As one face be holded in diuerse glasses: and euerye piece of one glasse bꝛoken into twenty. ꝛc. Loꝛde howe thys pontificall poet playeth hys parte. Bycause

I pray you M. More what and yͤ Chriſt neuer tolde it you, nor ſayd it nor neuer woulde: woulde ye not be as haſty not to beleue it? Yͤ he tolde it you: I praye you tell vs where you ſpeake wyth hym, and who was by to bere yͤ recorde: & yet yͤ you bringe as falſe a ſhrew as your ſelfe to teſtify thys thynge: yet by your owne doctrine, muſte ye make vs a myracle to confirme your tale, ere we be bounde to beleue you: or yet to admite this your argumēt, God may make his body in many places at once, ergo it is ſo. Syr ye be to bely wyth goddes almighty power, & haue takēto great a burdē vpon your weke ſhoulders, ye haue ouerladen your ſelfe wͤ your owne harneis & weapnes: & yong Dauid is likely to preuayle againſt you wyth his ſlinge & ſtone. God hath infatuated your high ſubtyl wyſedome. Your crafty conueyaunce is eſpyed. God hath ſent your church a mete couer for ſuch a cuppe, euen ſuche a defender as ye take vpon your ſelfe to be, that ſhall lette all theyr whole cauſe fal flatte in the myer vnto both your ſhames and vtter confuſion. God therfore be praiſed euer. Amen

¶ Yͤ he ſayth M. More, though it ſemeth repugnaunt both to hym and to me, one body to be in two places at once: yet God ſeeth howe to make them ſtande togyther well ynough. This man wyth his olde eyen and ſpectacles ſeeth farre in gods ſyght, and is of his preuey counſell: that knoweth belyke by ſome ſecrete reuelacion howe God ſeeth one bodye to be in many places at once, ineluding no repugnaūce. For worde hath he none for hym in all ſcripture as no more then our bodye to be in all places

at

at once. It implyeth fyrst repugnaunce to my syght and reason, that all thys worlde shoulde be made of nothing: and that a virgyn shoulde bryngе forth a chylde. But yet, when I se it wrytten with the wordes of my fayth, whiche God spake: and brought it so to passe: thē implyeth it no repugnaunce to me at all. For my fayth reacheth it and receyueth it stedfastlye.

For I know the voyce of my herdemā: which yf he sayed in any place of scripture that his bodye shoulde haue bene contayned vnder the forme of bread and so in many places at once here, in earth, and also abidyng yet styll in heauen to. Verely I wouldehaue beleued hym I, as sone and as firmely as M. Moye. And therfore euen yet if he can shewe vs but one sentence trulye taken for his parte, as we can do many for the contrary, we muste gyue place.

For, as for his vnwritten verities, and the authority of his antichryst synagoge, vnto which (the scripture forsaken) he is now at last with shame ynoughe compelled to flee: they be proued starke lyes and very deuelry.

¶ Then sayth he, that ye wote well that many good folke haue vsed in thys matter many good fruiteful exāples of gods other workes: not onely miracles, written in scripture (Vnde versus: where one I praye ye:) but also done by the comen course of nature here in earthe. Yf they be done by the comen course of nature: so be they no myracles. And some thynges made also by mānes hande. As one face be holded in diuerse glasses: and euerye piece of one glasse broken into twenty. &c. Lorde howe thys pontificall poet playeth hys parte. Bycause

cause (as he sayeth) we se many faces in many glasses: therfore may one body be in many places, as though euery shadowe and similitude representyng the body, were bodely substance. But I aske Moze, when he seeth his owne face in so many glasses whether all those faces that appere in the glasses be his owne very faces hauyng bodely substaunce, skynne, flesh and bonne: as hath that face, whiche hath his very mouth nose eien. &c. wherewyth he faceth vs out the trouth thus fallely with lyes? And yf they be all his very faces, then in very dede there is one body in many places, and he hym selfe beareth as many faces in one hoode. But accordynge to his purpose, euen as they be no very faces, nor those so many voyces, sownes and similitudes, multiplyed in the ayre, betwene the glasses or other obiecte and the body (as the philosoper proueth by natural reason) be no very bodyes: no more is it Christes very bodye: as they woulde make the beleue in the bread, in so many places at once. But the bread broken and eaten in the supper monisheth and putteth vs in remembraunce of his death, and so exciteth vs to thankes giuyng to laude and prayse: for the benefyt of our redemption, and thus we there haue Christe present in the inwarde eye and syght of our fayth. we eate his body and drynke his bloude, that is, we beleue fuerly that his bodye was crucifyed for oure synnes and his bloud shed for our saluacion.

¶ At last, note, Christē reader, that M Moze in the thyrde boke of his cōfutacion of Tyndall the. C. lix. lyde, to proue S. Johannes gospel vnperfyt & insufficient, for leauing out of his

of so necessary a poynt of our fayth, as he calleth ẏ last supper of Christ his mandy) sayth, that John spake nothynge at al of this Sacrament. And nowe se agayne in these his letters agaynst Fryth, howe hym selfe bryngeth in John the. vi. cha. to impugne Frythes wrytynge, and to make al for the Sacrament, euē thus. My flesh is verely meate, and my bloud drynke. Belyke the man had there ouershette, hym selfe foule, the yonge man here causynge hym to put on hys spectacles and poore better and more wyselye wyth his olde eyen vpon saynte Johns Gospell to fynde that thynge there nowe wrytten, whiche before he woulde haue made one of his vnwrytten veritye s. As yet yf he loke narowly he shall espye that him selfe hath proued vs by scripture, in the. xxxvii leafe of his dialoge of quod he and quod I. oure Ladies perpetuall virginitie expounding non cognosco, id est, non cognoscam, whyche now wrytten vnwritten veritie he numbereth a lytle before amonge his vnwritten vanities. Thus maye ye se howe thys olde holy vpholder of the popes churche, his wordes fyghte agaynste them selfe into his owne confusion in findynge vs forth his vnwrittē vanities, verities I should say. But retourne we vnto the exposition of saynt John.

¶ When the Jewes would not vnderstande the spirituall saiynge of the eatynge of Christes fleshe and drynkynge of hys bloude, so ofte and so playnely declared: he gaue them a stronge strype and made them more blynde, for they so deserued it (suche are the secrete iudgementes of God) addynge vnto all his seynges

thus,

thus who so eateth my flesche and drinketh my bloude: abideth in me & I in him. These wordes were spoken vnto these vnbeleuers into theyr farther obstination, but vnto the faythful for theyr better instructiō Now gather of this the cōtrary, & saye, who so eateth not my flesh & drinketh not my bloude: abydeth not in me nor I in him, & ioyne thys to the foresaide sentence. Except ye eate the flesh of the sonne of man, & drinke his bloude, ye haue no lyfe in you, let it neuer fal fro thy mynde (christē reader) ꝑ faith is the life of the rightuous, & that) Christ is this liuing bread whom thou eatest, that is to saye, in whom thou beleuest. For if oure papistes take eatinge and drinkynge here bodely, as to eate the naturall body of Christ vnder the forme of bread & to drinke his bloud vnder the forme of wyne: then must all yonge chyldren that neuer came to Godes borde departed, and all laye men that neuer drācke hys bloud be dampned By loue we abyde in God and he in vs, loue foloweth fayth in the order of oure vnderstanding and not in order of succession of tyme, if thou lokest vpon ꝑ self giftes and not on their fruites. So that principaly by fayth wherby we cleaue to Gods goodnes & mercy, we abide in God, and God in vs, as declare his wordes folowynge, saiynge, as the liuynge father sent me. so liue I by my father. And euē so he that eateth me shal liue because of me, or for my sake. My father sente me whole wyll in all thynges I obeye, for I am hys sonne. And euen so verely must they ꝑ eate me, that is beleue in me, forme and fashiō them after my ensample mortifying their flesh

bac. ti.

Iohn. viii

and

and chaungyng theyr liuynge: or els they eate me in vayne and dessemble theyr belieke. For I am not comen to redeme the worlde onelye, but also to chaunge theyr lyke. They therfore that beleue in me shall transformme theyr lyke after my example and doctrine, and not after any mānes tradicions'. Thys is the breade that came from heauen, as theffect selfe declareth, whom, who so eatethe shall lyue euer But he that eateth bodily bread lyueth not euer, as ye may se of your fathers that eate Manna, and yet are they dead. It is not therfore any materiall bread nor bodely fode that may geue you lyfe eternall.

Christen religion is fayth and a lyke correspondent.

¶ These wordes dyd not onely offende them that hated Christ, but also some of hys disciples. They were offended (sayth the text) & not meruey led as More trysteth oute the trouthe) whiche saide. This is an hard sayynge: who maye here this? These disciples yet stoke no lesse in Christes visible flesche, and in the barke of his wordes, thē dyd the other Iewes: and as doth now More, beleuing him to haue hadde spoken of his natural body to be eatē w̄ their teth. Which offence Christ seynge, said: doth this offende you what thē wyl ye saie, if ye se the sonne of mā ascend thither where he was before? If it offēde you to eate my flesh whyle I am here, it shall moche more offende you to eate it when my body shalbe gone out of your sight, ascēded into heauē there sittynge on the right hand of my father vntyll I come againe as, I went, that is to iudgement. Here myght Christ haue enstructed his disciples the trouthe of the eatinge of hys flesche in forme of bread,

had

had this ben his meanyng. For he lefte the neuer in any perplexitie or doubte: but sought al the wayes by similitudes and familiar examples to teach the playnely. He neuer spake the so harde a parable, but where he perceyued theyr feble ignorãce, anone he helpte the and declared it them. Yea & sometymes he preuẽted theyr askynge with his owne declaration, and thynke ye that he dyd not so here yesse verely. For he came to teach vs, and not to leaue vs in any doubte and ignorãce, especialy in the chiefe point of our saluacion, whiche standeth in the beleefe in his death for our synnes. Wherfore, to put them out of all doubt as cõcernyng this eating of his flesshe, and drinking of his bloude, that shoulde gyue euerlastynge lyfe: where they toke it for his very body to be eaten with theyr teeth: he said. It is the spirite that gyueth thys lyfe, my flesshe profiteth nothinge at al, to be eatẽ as ye meane so carnally. It is spirituall meate that I here speake of. It is my spirite that drayweth the hertes of mẽ to me by faith and so refresheth them gostely. Ye be therfore carnal, to thinke that I speake of my flesshe to be eaten bodely, for so it profiteth you nothyng at al. How longe wyl ye be wyth out vnderstandynge? It is my spirite I tell you that gyueth life. My flesshe profiteth you nothynge to eate it: but to beleue that it shalbe crucifyed and suffer for the redemption of the worlde it profiteth. And when ye thus beleue, then eate ye my flesh & drinke my bloude, that is ye beleue in me to suffer for your synnes. The veritie hath spoken these wordes. My flesh profiteth nothinge at al: it cã not therfore

be

de false. For bothe the iewes and his disciples murmured and disputed of his flesshe howe it shoulde be eate, and not of the offering therof for our synnes as Christe ment. This therfore is the sure ancor to holde vs by againste al the obiectiõs of the papistes for the eating of Christes body (as they say) in forme of bread, Christ sayed. My flesshe profiteth nothinge: meanige to eate it bodely. Thys is the keye that louet all their argumentes and openeth the waye to shewe vs all their false and abominable blasphemous lyes vpon Christes wordes, & vttereth their sleigh iuggelinge ouer the breade to maintaine antichristes kingedome therw. And thus when Christe had declared it and taught them that it was not the bodely eatinge of his material body: but the eatinge with the spirite of faith: he added saynge. The wordes whiche I here speake vnto you are spirite & life. That is to saye, this matter that I here haue spoken of with so many wordes muste be spiritually vnderstande to gyue you this life euerlasting. Wherefore the cause why ye vnderstande me not is, that ye beleue not. Here is lo the coclusion of al this sermon, Christe very God and man, had sette his flesshe before them to be receyued with faith that it should be broken & suffer for their sinnes, but they coulde not eate it spiritually bicause they beleued not in him. Wherfore many of his disciples fel from him and walked no more wyth him. And then he sayed to the twelue. Wyl ye go awaye to? And Symon Peter answered: Lorde, to whõ shal we go? Thou haste the wordes of euerlastyng life and we beleue and are sure, that thou arte

Christe the sonne of the liuynge God. Here is it manifeste what Peter and his felowes vnderstode by thys eatynge and drinkynge of Christe. For they were perfitly taught that it stode al in the beleke in Christ as their answere here testifyeth. Yf. thys matter had stande vpon so depe a myracle, as our papistes fayne wyth out anye worde of God, not comprehended vnder any of theyr comon senses, that they shoulde eate his bodye beynge vnder the fourme of bread as longe, depe, thicke and as brode as hanged vpon the crosse, they beyng yet but feble of fayth, not confirmed wyth the holy goost, muste here nedes haue wondered, stonned and staggerde, and haue bene more inquisityue, of so straunge a matter then they were. But they neither doubted nor meruepled nor murmured, nor were any thing offēded wt thys maner of speache, as were the other that slipte away, but they answered firmely. Thou haste the wordes of euerlastynge lyfe: and we beleue. &c Nowe to the exposicion of the wordes of oure Lordes supper.

¶ Amonge the holy Euangelistes, wrytynge the story of Christes supper: John bicause the other thre had wrytte it at large, dyd but make a mention therof in his. xiii. chap. Mathewe Marke and Luke declaringe it clerely, orderly and with iuste number of wordes with whom Paule agreeth, thus wrytynge vnto the Corinthiahians. Our Lorde Jesus, the same nyght he was betrayed: he toke the bread, and after he had giuē thankes: he breake it saiyng: Take ye it, eate it. Thys is my bodye, whiche is for you broken. Here is nowe to be noted the or-

1. Cor. xi.
Luke. xxiiii.
Math. xxiiii.
Math. xxvi.

der

der of thys accion or acte. Fyrste Christe toke the breade in his handes, secondarilye he gaue thankes, thyrdelye he breake it: fourthlye he raughte it them saiynge, take it, fiftly he bade them eate it. At laste after all thys he sayed. Thys is my bodye whiche is for you broken, thys thynge do ye into the remēbraunce of me. Here ye se, that thys breade was fyrste broken deliuered to them, and they were commaunded to eate it: ere Christ sayed. Thys is my bodye. And for bicause it is to suppose verelye, that they toke it at his hande as he bad them, and dyd eate it to, whē they had it in theyr hādes, theyr mayster (whose wordes they dyd euer obey) commaundyng them: it must nedes folowe (yf these be the wordes of the consecracion) that they were houseled wyth vnconsecrated breade, or elles nowe eaten, or at leste wise parte of it, ere Christe consecrated it, yea it foloweth that it was out of Christes hādes and in theyr mouthes when Christe consecrated it, and so to haue cōsecrated it whē it was nowe in his disciples handes or in theyr mouthes or rather in theyr bealyes.

The order of the action.

Here it is manifest that Christ consecrated no breade, but delyuered it to his disciples, & bad thē eate it, In somuch that S. Thomas theyr owne doctoure, that made theyr transsubstanciacion confesseth that some there were, that sayed that Christe dyd fyrste consecrate wyth other wordes, ere he nowe reachyng the bread to his disciples sayed. This is my bodie. &c. And yet calleth he it no heresye so to saye. No w̄ sith in al this acte & supper, there be no wordes of consecracion, but of the diliueryng

of the breade broken after thankes gyuynge wyth a commaundement to eate it: bringe vs your wordes of consecracion. And shewe vs by what wordes God promised you and gaue you power to make his bodye. There is neyther cõmaundemente, nor yet any wordes lefte in all ỳ scripture to make or to cõsecrate Christes bodye, to bringe it into the breade. But there be the wordes of God leafte in the fyrste chapter of Genesis, whereby he made all the worlde: wyth whiche wordes, all be it we yet haue them: yet is it denied vs to make that thinge that he made wyth them. Nowe, syth we hauinge his wordes of the creacion cã not yet make any newe creature of nothyng: howe then shall we wythout any wordes of consecracion and makynge, make the maker of all thynges?

The vse of ỳ supper.

¶ Vnto this action or supper or deliueraunce of the breade, he added a reason and signification of this signe or sacrament, and what also is the vse therof: as though any shoulde aske them therafter, what sacramente, religion, or rite is this? They shoulde answer euẽ in a like maner of speach as it was commaunded theyr fathers to make answer to theyr chyldren at the eatynge of the olde passeouer, wherof thys newe passeouer was the veritie, and that the figure, satyng. When your childerne aske you what religion is this? ye shal answer them. It is the sacrifyce of the passinge by of the lorde. &c. Lo here the lambe that signified and dyd put them in remembraũce of that passinge by in Egypte (the Israelites spared, and the Egyptians smytten) was called in lyke phrase

the

the selfe thynge that it represented, signifyed, and dyd put them in remembraunce of: none notherwyse then if Christes disciples, or anye man elles, seinge in that supper, the breade taken, thankes gyuen, the bread broken, distributed & eaten: shoulde haue asked hym, What Sacrament or religion is thys? He had to answer them that Christ sayd. This is my body which is for you broken. Thys thyng do ye in remembraunce of me, that is to saye, so often as ye celebrate this supper, gyue thankes to me for your redempcion. In whiche answer he calleth the outwarde sensible signe or Sacramente, that is the breade wyth all the other accion, euen the same thinge that it signifyeth, representeth, and putteth suche eaters of the Lordes supper in remembraunce of.

For when he sayed, whyche is broken for you, euerye one of them sawe that then it was not his body that was there broken: but the bread for as yet he had not suffered, but the breade broken was deuided in pieces to euery one of the twelue takyng and eatyng a piece before he sayed. Thys is my bodye. &c.

¶ Nowe syth M. More wyl sticke so fast in his literall sence vpon these wordes. Thys is my body. &c. The do I aske him, what thynge he sheweth vs by this fyrste worde and pronowne demonstratyue. Hoc, in englishe (this). Yf he shew vs the bread: so is the bread Christes bodye, and Christes body the bread, whych saiynge in the litterall sense is an hyghe heresy after them. And for thys saiynge they burned the Lorde Cobham. Also I aske whyther

More's litte
ral sẽce is lo

Christ speaking these wordes This is mi bodie &c. had then the bread in his handes where with he houseled his disciples or no? That he had it not, but had nowe deliuered it them: and had comaunded them to eate it to, the order and wordes of the texte plainelye proue it, as is declared before. And saint Marke telleth the story also in thys order. The Cuppe taken in his handes, after he had gyuen thankes, he gaue it them, and they all dranke therof, And he sayed to them. This is mi bloude of the newe testament: whiche is shedde for many. Here it is manifest that thei had all dronken therof first ere he said the wordes of consecracion (if they be the wordes of any consecracion.) Besides thys yet: if ye be so sworne to the litteral sense in this matter, that ye will not in these wordes of Christe (Thys in my bodye &c) admitte in so playne a speache anye troope (for allegory there is none, if ye knewe the proper difference of them both, which euery grammarian can teache you) then do I laye before your olde eyen and spectacles to, Christes wordes spoke of the Cuppe both in Luke and Paule saynge: thys Cuppe is the newe testament thorowe my bloude whiche is shedde for you. Here Christe calleth the wyne in the cuppe the selfe cuppe whiche euerye man knoweth is not the wine. Also he calleth the cuppe the new testament, and yet was not the cuppe nor yet the wyne conteyned therin the new testamente, and yet he calleth it the newe testtament established and confirmed with his bloud. Here ye se he called not the cuppe his bloud but the testamente. Where is nowe your litterall

Mark. xiiii.

Luk. xxii
1. Corinth. xi.

sense

sense that ye woulde so fayne frame for your papistes pleasure? If ye wyll so sore stycke to the letter: why do your faction leaue here the playne letter: saiyng that the letter slayeth: go inge aboute the bushe wyth thys exposicion and circumlocucion, expounding. Thys is my bodye, that is to saye, thys is couerted and turned into my bodye, & this bread is transsubstanciated into my bodye? Howe farre lo, M. More is thys your straunge thomisticall sense from the flate letter? Yf ye be so addict to the letter: why fraye ye the cōmen people from the litterall sense wyth thys bugge, tellynge them the letter slayeth? but there is neyther letter nor spirite that maye brydle nor holde your stysse necked heades.

¶ Also ye shall vnderstande that Christ rebuked the iewes for theyr litterall sense and carnall vnderstandynge of his spirituall wordes, saiynge: My flesche profiteth you nothynge at all to eate it. &c. And theyr litterall takynge of his spirituall wordes was the cause of theyr murmure. &c. For euen there (as also lyke in other places) to eate Christes flesche. &c. after the comen phrase of the scripture, is not elles, then to beleue that Christe suffered death, and shedde his bloude for vs. Reade ye Paule. John. vi. i. Corhinthi.

Oure fathers dyd al eate the same spirituall meate and drynke the same spirytuall drynke that we nowe eate and drynke: Here I thinke M. More must leaue his litteral sence and materiall meate, or els deny Paule?, and denye to that our fathers did eate Christ & dranke hys bloude, whyche all here Paule sayeth, for to eate and to drynke thys spirituall meate and To eate Christes flesh is to beleue in him

drynke, was as him selfe declareth to eate and drynke Christe. They drāke of the stone (sayth Paue) that went wyth them. Whiche stone was Christe. And we eate and drinke the very same stone. Whiche is nothinge els, then to beleue in Christ. They beleued in Christ to come and we beleue in him come & to haue suffered, where is nowe thynke ye M. Mozes litterall sense foz the eatinge of Christes materiall body? Our fathers were one, & the same churche wyth vs vnder the same testamente and promyse, and euen of the same sayth in Christe. And euen as they eate hym & dranke his blouds euen the same spiritual meate and drynke that we do eate and drinke: so do we nowe in the same sayth. Foz what elles was signifyed by thys maner of speache, oure fathers dyd eate and drinke Christ, thē they beleued in Christ to be incarnated and to suffer death? what els ment the pooze woman of Canane by eatinge, then to beleue? whē she answered Christ, sayinge. Ye say soth my Lozde. But yet do the lytle whelpes eate of the crummes that fal from theyr maysters table. Thys dyd she answer in an allegozy according to Christes fyrst answer vnto her, she meanyng by the eatynge of the crummes, the belife of his wozdes and gospell to be scatered amonge the gentyles as Christe answeryng, confirmed her meanyng, saiynge: O woman greate is thy sayth. He sayed not, thou arte a greate eater & deuourer of breade.

Mathe. xv.

Here it is playne þ to eate in the scriptures is taken to beleue: as Christ hym selfe expoūdeth it, so ofte, and so plentuously. And I am here compelled to inculke and iterat it with so ma-

Iohn. vi.

ny

The figures cõpared with their veritie.

ny wordes, to satisfye (if it were possible) thys carnall fleshe bowerer and fleshly Jewe.

¶ Nowe to examyn and to discusse this matter more deaply and plainely, I shall compare the olde passcouer wyth the newe and supper of the Lorde. And to shewe you howe the figures corresponde theyr verities: I wyll begynne my comparison at Baptisme comparing it with the lordes supper, which be ꝑ two Sacramentes leafte vs nowe vnder the grace of the gospel. And afterward (to set forth both these Sacramentes plainely) I wyll compare circũcision wyth baptysme: & the passe lambe wyth Christes supper.

¶ We (by baptisme) testifyed vnto the cõgregacion our entrynge into the bodye of Christe (take here Christes bodye, as doth Paule for his congregacion) to dye, to be buryed, and to ryse with him, to mortify our fleshe, and to be reneyued in spirite, to cast of the olde man, and to do vpon vs the newe: euen so, by the thankes giuyng: for so dyd the olde greke doctours call thys supper) at Goddes bourde or at the Lordes supper (for so doth Paule cal it) we testify the vnitie and communion of our hertes, glued vnto the whole body of Christe in loue: yea and that suche loue as Christe at thys, his laste supper expressed: what tyme he sayed, his bodye shoulde be broken, and his bloud shedde for the remissiõ of our synnes. And to be short. As baptisme is the badge of oure fayth, so is the Lordes supper the token of oure loue to God and our neighbours: where vpon stãdeth the law and the prophetes. For the ende of the precepte, is loue out of a pure herte, and good

i. Corinth. x. xi and. xii. Rom. vi. Ephe. iiii.

Eucharistia thankes geuinge.

i. Corinth. xi

i. Timothe. i.

conscy=

conscience and fayth vnfayned. So that by Baptisme we be iniciated and cõseigned vnto the worshyppe of one God in one fayth. And by the same fayth and loue at the Lordes supper, we shewe oure selues to continewe in our possession, to be incorporated and to be the very members of Christes bodye.

¶ Bothe these Sacramentes were figured in Moyses lawe. Baptisme was figured by circũcision: and the Lordes supper, by the eatyng of the passelambe. Where lyke as by circuncision, the people of Israell were rekened to be Goddes people, seueral from the gentyls, so be we now by baptisme rekened to be: cõseigned vnto Christes church seuerall frõ iewes, paynyms &c. And as theyr passeouer, ẏ is to saye, theyr solempne feaste yerelye in eatynge theyr passelambe, was an vtwarde tokẽ of theyr perseueraunce in theyr religion, and in remembraũce of theyr passinge out of Egypt into the lande of Chanaan: so is now the eatyng of the Lordes supper (whiche Christ and Paule called our passeouer) a token of our perseueraũce in our christen profession at baptisme: and also thankes giuyng wyth that ioyful remẽbraũce of our redemption from synne death, and hell by Christes death. Of the figure of thys supper: oure newe passeouer: thus it is wrytten. After ye be entered into that lande whiche the Lorde God shall geue you accordinge to hys promyse: ye shal kepe thys ceremony And whẽ your chyldren aske you what religion is thys: ye shall answer them. Yt is the sacrifice of the passynge ouer of the Lorde, when the Lorde passed forth by the houses of the chyldren of

Luk. xii
Corh. v.
Exod. xii.

Israell

Jsraell in Egypte, smyting the Egyptiãs and deliueringe oure houses. Thys eatynge therfore of the passe lambe was the figure of the Lordes supper, whiche figure when the houre was comen that he woulde it to ceasse & gyue place vnto the veritie, as the shadowe to vanysshe awaye at the presence of the bodye: He sayed thus. Wyth a feruent desyre do J long to eate thys passeouer with you ere J suffer. Luk.xxii.

¶ Agayne, let vs cõpare the figure wyth the truth, the olde passeouer wyth the newe, and diligently cõsyder the propertie of speakynge, in and of eyther of thẽ. Let vs expende the succession, imitacion, & tyme. how the newe succedinge the olde, the mediatour Christe betwene both sittynge at the supper celebratynge both wyth hys presence: dyd put out the olde and bringe in the new. For there is in eyther of thẽ such lyke cõposicion of wordes, suche affinitie and proporcion of speache, suche similitude and propertie in them both, the newe so correspõding in al thynges to the olde, that the olde declareth the new, what is it, wherfore it was sustituted, and what is the very vse therof.

And to begynne at circuncision the figure of Baptisme, ye shall vnderstande, that in suche rytes and sacramentes there are two thynges to be cõsidered, that is to wyt. The thyng, and the signe of the thynge. The thyng is it wherfore the signe is instituted to signifye it: as in circumcision, the thynge is the couenaunt to be of the people of God, and the signe is, the cuttyng of the fore kynne of the preuey member. In the passeouer, the thynge was, the remembraunce wyth thankes giuyng for the deliue-

Two thinges to be considered in the Sacramentes.

raunce

raūce out of the harde seruitude of Egipt: but the signe was, the lambe rosted with suche ceremonies as were there prescribed thē. So in baptisme: The thynge is, the promyse to be of the churche of Christ: the signe is, the dipping into the water wyth the holy wordes. In oure Lordes supper, the very thynge is, Christ promised and crucifyed, and of fayth thankes giuynge vnto the father for his sonne giuen to suffre for vs. But the signe is, the dealing and distributing or reaching forth of the bread and wyne, wyth the holy wordes of our lorde spoken at his supper, after he had thus dealt the breade and wyne, vnto his disciples.

The signe is called ꝑ thyng

And here is it diligently to be noted: That in all suche rytes, ceremonies, or Sacramentes of God thus instituted: these two thynges (that is to witte the thynge signifyed, and the signe that signifieth) be concurraunt and inseparable. It is the comen vse & propertie of the speache in the scripture, to call the signe, the thynge. As is circuncision called the couenaūt.

Genesi. xvii.

Euerye manchylde muste be circumcised that my couenaūt might be in your flesche for a perpetual bande. And yet was it onely but the vtwarde signe & seale of the couenaunte, that the sede of Abraham shoulde be his especiall chosē people, and that he woulde be theyr God. The

Exod. xii.

lambe, that was but the signe, was called the passcouer: and yet was not the lambe the passyng ouer, but the signe onely excitynge & monishynge them to remembre that deliuerannce by the angell passynge by the Israelites in Egipte, smitynge the Egyptians. And syth the scripture did vse this trope or maner of speach

wyth

with so great grace in the olde rytes & ceremonies that figured our Sacramētes: why may it not with like grace, for that analogye & proper congruence of the figures wyth theyr verities, vse the same phrase & maner of speache in theyr verities? Yf the scripture called the signe the thing, in circūcision & the passeouer: why shoulde we be offended wyth the same speach in our baptisme & in the lordes supper? syth such maner of speach haue no lesse grace and fulnes here thē there to bryngе the thynge signifyed in to our hertes by suche outwarde sensible signes. For when that signe of circūcision was gyuē the childe: then were they certifyed as an outwarde tokē may certify) that the childe was of ỹ people of Israel. And therfore dyd the signes then, as they do now beare the names of the thynges which they signified as the lambe eaten in the passeouer, was called the sacrifyce and the self passeouer none other wyse then in oure newe passeouer, that is the lordes supper, the bread broken &c. is called the bodye of Christe, and the wyne poured forth and distributed to eche mā, the bloud of Christ bycause the breade so broken and dealte signifieth vnto the receyuers and putteth them in remembraunce of the sacrifice of his bodye on the aulter of the crosse, & of his bloude poured forth for oure redemption. So that thys maner of speache in thadministracion and vse of the supper of oure Lorde: to saye. Thys is my body, and this is my bloude: is as much to say as, thys signifyeth my bodye, thys signifyeth my bloud. Which supper is here celebrated to put vs in remembraūce of Christes death, and

to

to excyte vs to thankes geuynge.

¶ Neyther let it offende the (o Christē reader) That est, is takē for significat: that is to saye. This is that, is as much to saye, as thys signifyeth that. For this is a comen maner of speache in many places of scripture, and also in oure mother tongue: as when we se manye pictours or images, whych ye knowe well are but sygnes to represent the bodyes whō they be made lyke, yet we saye of the image of oure lady. This is our lady, & of s. Katharne, thys is saint Katharine, and yet do they but represent and signifie vs, our lady or saynt Katharine. And as it is wrytten The thre braūches are thre dayes. The. iii. baskettes are. iii. days. which was not els but they signified iii. dayes Also in the. xxviii. ca. Jacob sayde. This stone which I haue sette vp an ende, shalbe goddes house, whych stone yet was neuer gods house nor neuer shalbe: but onely dyd signify goddes house to be builded in that same place. Agayne Pharao dreamed to haue sene. vii. faire fatte oxen, & eftesons. vii. poore lene oxē, which Joseph expoūding said: The. vii. fatte oxē are. vii plētuouse yeares: & the. vii. lene are. vii. deare yeres, in which phrase or maner of speache euery man seyth that the oxen were no yeares: but they signifyed such yeares. Merueyl not therfore though est, lyke wyse in thys sentēce Hoc est corpus meum, be taken for significat, as moch to saye. as thys signifieth my bodye. And yet for bicause the scriptures cōferred together expounde them selfe as saith. s. Austyne And Peter. That we haue before a ferme and suer propheticall speach vnto whych yf we attende

Est is taken for significat.

Sene. xl.

ii. Pet. ii.

tēde as vnto a light set vp in a darke place, we do well. I shall shewe you a lyke phrase in Ezechiel where the destruction of Jerusalē was thus figured, God commaundynge Ezechiell to take a swerde as sharpe as a rayser, & shaue of his head and berde, and then take a certine waight of the heares deuided into thre partes: The one, he shoulde burne in the myddes of the citie. An other he shoulde cut rounde about, and caste the thyrde vp in to the wynde. &c. whiche done he sayed: Thus sayeth the Lorde God. This is Jerusalem. Whiche acte & dede so done, was not Jerusalem. But it signifyed and preached vnto the beholders of it. Jerusalē to be destroyed none otherwise thē the breakynge and distributynge of the breade & wyne called Christes body and bloud signifyeth and preacheth vs the deathe of Christe, the figure and signe bearyng the name of the thynge signifyed, as in the Prophetes speache, saiynge: This is Jerusalē: which did but signify Jerusalem. When Christ dyd breath in to his disciples, saiynge. Take ye the holy goost: the same breath was not the holy gooste, but signifyed and represēted thē the holy goost, with a thousande lyke maner of speache in the scripture.

Eze. v.

John. xx.

¶ In the olde passeouer thankes were gyuen for the slaughter of the fyrst begotten, wherin the kinges posteritie of Egypt fell away. (The Hebrewes spared, passed ouer, and delyuered) But in the new passeouer, thankes were gyuē that the onely begottē sonne of the most highest was crucified, wherby al faythful are spared, passed ouer, & not smitē with the swerde of dampnacion, but delyuered and saued in the

lambes

lambes bloude that hath take away the synne of the worlde. In the olde passouer. The lãbe or feast is called the Lordes passouer, and yet was neyther the lãpe nor the feast his passyng ouer: but the sygne and commemoratiõ of his passynge by. And euen so is it now in the new supper of our Lorde. It is there called the body of our Lorde, not that there is any thynge, wherin hys very naturall body is contayned so longe & brode as it hanged on the crosse, for so is it ascended into heauẽ and sytteth on the right hand of the father: but that thinge that is there done in that supper, as the breakyng & dealing & eating of the breade, & the whole like action of the wine, signifieth representeth and putteth into our hertes by the spirite of fayth thys commemoration, ioyfull remẽbraunce, & so to geue thankes for that inestimable benefyte of oure redemption, wher in we see wyth the eye of our fayeth presently his body brokẽ and his bloude shed of oure synnes. Thys is no small sacrament, nor yet irreuerently to be entreated: but it is the moste glorioufe and hyghest Sacramente, wyth all reuerence & worshyp, wyth thankes geuynge to be ministred, vsed receiued, preached & solempnely in þ face of the congregation to be celebrated: of whose holy administration and vse I shall peraduenture speake in the ende of this supper.

The same must be worshipsd to whõ thãkes are geuen.

¶ But in þ meane season (Christẽ reader) let these sensible signes signifye and represente hys death, and prynte it in thy herte geuynge thankes incessantly vnto God the father for so incomparable a benefyte, that hath geuẽ þ his owne onely so dearely beloued sonne oure

The vse of the supper.

saulioure

sauiour Jesus Christe to dye for thy synnes yea & that whē we were not his chyldren but his enemyes. Christes disciples sayd to the mā where is this geste chamber where I might eat the passing by with my disciples? and they prepared the passeouer. And yet Christ eate not the passeouer, but the lambe with his disciples, where it is playne, the signe to do on the name of the thing. Abac.ii

¶ It laste, consyder vnto what ende all thinges tended in that last supper, how the sygure teached the veritie, the shadowe the bodye, and how the veritie aboleshed the figure, and the shadowe gaue place to the bodye. Looke also with what congruence, proporcion, and similitude both in the action and the speach, all thinges were consummate and finished, and all to lede vs by such sensible signes from the figure vnto the veritie, from the flesche vnto the spirit And take thou here this infallible and assured sayng of Christ neuer to fall fro thy mynde in this last supper, do ye this in to ꝑ remembrāce of me. And also of Paule, sayng So oft as ye shal eate this breade (lo thys heretyke calleth it bread euē after ꝑ wordes of the popes cōsecracion) and drincke of thys cuppe, prayse, declare and geue thankes for the deathe of the lord vntyl he shall come agayne to iudgemēt, Remēber thou also: what Christe sayed to the carnall iewes taking the eatyng of his flesche and drinkinge of his bloude so carnally, and weringe thē. My flesh profiteth not, meaning to eate it bodely but the spirite maketh lyue. And to this set the prophet Abacukes sentence. The iust liueth of his faithe Johan.vi. i.Cor.xi. Luk.xxii. Luk.xxii.

And nowe (Christē reader) to put the cleane oute of doubte, that Christes bodye is not here present vnder the forme of bread (as the papistes haue mocked vs many a daye) but in heauen, euen as he rose and ascended. Thou shalt know that he tolde his disciples almost twenty times betwene .xiii. & xvi. chap of Johan that he shoulde, & woulde go hence, & leaue this worlde, where to cōforte them agayne for that they were so heauy for hys bodely absence, he promysed to sende them hys holy goost to be their cōforter, defender, and teacher: in whom and by whom, he would be present with them & all faithfull vnto the worldes ende. He sayed vnto his disciples. I go hence, I go to the father, I leaue the worlde, and nowe shall I no more be in the worlde, but ye shall abyde styl in the worlde. Father I come to the. Wooze men haue ye euer with you, but me shall ye not allwayes haue with you. And when he ascended vnto heauē, they did beholde him and sawe the clowde take his body out of their syghte: and they fastening their eyes after him, the two me clothed in whyte, sayed vnto them, ye men of Galile, wherfore stande ye thus lokinge vp into heauen? This is Jesus that is taken vp frō you into heauen, whiche shal so come agayne, euen as ye haue sene him goynge hence.

Act. ii.

Here I woulde not Wore to flitte frō his litterall playne sense. All these so playne wordes be sufficient, I trowe, to a Christen mā to certifye hys conscience that Christe wente hys way bodely ascending into heauē. For whē he had tolde his disciples so ofte of his bodely departing from them: they were meruelouse heauy

vp and sadde. Vnto whō Christ said. Because I told you that I go hence, your hertes are ful of heauines. If they hadde not beleued him to haue spoken of his verye bodely absence: they would neuer haue so morned for hys goyng away. And for because they so vnderstode him, & he so ment as his wordes sowned: He added (as he should haue sayd) bé ye neuer so heauye or how heauely so euer ye take my going hēce, yet do I tel you trouth. For it is expedient for you þ I go hence. For if I should not go hēce, that comforter shoulde not come vnto you. Joh. xiiii. & xvi

But and if I go hence, I shall sende him vnto you. And agayne in the same chap. I am come from the father, and am comen into the world, and shall leaue the world agayne and go to my father. What mistery, thynke ye should be in these so manifest wordes? Did he speak thē in any darke parables? Dyd he meane otherwyse then he speake? Dyd he vnderstāde by goynge hence so oft repeted, to tary here styll? or dyd he meane by forsakinge & leauyng þ world to be but inuisible beynge styll in the worlde wyth hys body? No surelye. For he mente as faythfully & as playnely as hys wordes sowned, and euen so dyd hys disciples wythout any more meruelynge vnderstāde him. For they answered him saieng: Lo now speakest þ openly: neither speakest thou any prouerbe. But what a darke prouerbe and subtile ridle had it bene: if he had ment by hys goyng hēce to haue tarryed heare styll? and by forsakynge the world, to abyde styll in the worlde? and by hys goynge hence to his father by hys very bodely ascēcion, to be but inuisible? Who would in-

terprete this plaine sentence thus: I go hence that is to saye: I tarye here styll: I forsake the worlde and go to the father, that is to saye, I wyll be but inuisible and yet here abyde styll in the worlde bodely: For as concernynge his godhead, which was euer with the father, and in all places at once, he neuer speake such wordes of it. Whē Christ said his death nowe at hande vnto his disciples: nowe agayne I forsake the worlde & go to my father, but ye shall tary styl in the world. Yē they wyl expound by his forsakyng the worlde, to tary here styl bodily, and to be but inuisible: why do they not by lyke exposicion interprete the taryng here styll of the disciples at that tyme, to be gone hence bodelye & to be here visible? For Christe dyd set these cōtraries one agaynst another to declare eche other. As if to tary here styll, dyd signify to the disciples that they should abyde in the world, as it doth in dede: thē must nedes his going hence & forsaking the world signify his bodely absence as both the, wordes playnely sowne, Christ ment, & they vnderstode them. But in so playne a matter what nede these wordes? Be thou therfore sure (christē reader) that Christes glorifyed bodye is not in thys worlde, but in heauē, as he thither ascended, in which body he shall come euen as he went gloriously with power & greate maiestie to iudge al the worlde in the laste day. Be thou therfore assured, that he neuer thus iugeled nor mocked his so dearely beloued disciples so full of heauines nowe for his bodely departynge. For if he had so ment as our papistes haue peruerted his saryng, his disciples would haue vōdered

at so

at so straunge maner of speache. & he woulde haue expressed his minde playnely, syth at this time he was so ful set to leaue thē in no doubt but to cōfort thē wyth his playne & confortable wordes. And if he woulde haue bene but inuisible and styl bodely present: he woulde neuer haue couered him selfe with the cloude shewyng them and testifiynge also by those two men his verye bodelye ascencion out of theyr sightes. We may not make of his very bodily ascencion, suche an inuisible iugelynge cast as our papistes fayne. Fashonyng and faynynge Christ a body nowe inuisible nowe in manye places at once, and then so greate and yet in so lytle a place, not decerned of any of our senses nowe glorifyed, nowe vnglorified, now passible, and then impassible, & I wote nere what they imagyn and make of theyr maker, and all wyth out any worde, yea cleane agaynst al the wordes of holye scripture. For suerly, in thys theyr imagination and so fayynge they bryng in a fresh, the herely of þ great heretike Marcian, whiche sayd that Christ toke but a phantastical body. And so was neither verely borne nor suffered, nor rose, nor ascended verely, neither was he very man. Whiche herely Tertulian confuteth, Christe toke verely our nature such a passible and mortall bodye as we beare about wyth vs, saue that he was wythout all maner of synne. In suche a bodye he suffered verely, & rose agayne frō death in such a glorified body now immortal &c. as euery one of vs shall ryse at the generall iudgemente. It is appropried onelye to his godheade to be euerye where & not to be circumscribed nor conteyned

in any place. And as for our papistes prophane voyed voyces, his bodye to be in many places at once indefinityue incircumscriptyue, *nõ per modum quanti neque localiter* ⁊ cete. includeth in it selfe contradiction, of whyche Paule warned Timothe callynge them the oppositions of a false named sciẽce, for that theyr scholastical diuinitie must make obiectiõs agaynst euerye truth, be it neuer so playne wyth pro ⁊ contra: whyche science many that professe it (sayeth Paule) haue erred from the fayth, as for thys contencion and battyle aboute wordes profitable for nothynge elles, but to subuerte the hearers, I care not for them. For I haue the almyghtye testimonye of the euerlastynge worde of God readye to soyle all theyr madde and vnreasonable reasones, to wype them cleane awaye, and to turne thẽ into theyr owne confusion.

Timo. vi.
Timoth. ii.
Timothe. ii.

¶ And for bycause they holde them so fast by Paule. I shall loose theyr holde expoundynge the Lordes supper after Paule, whych addeth immediatlye vnto the Cuppe, thys that Luke there leafte forth: Do ye this into my remembraunce. Thys doth Paule repete so ofte to put vs in mynde, that these thankes gyuynge and supper is the commemoracion and the memorial of Christes death. Wherfor after al he repeteth it yet agayne the thirde tyme saiynge. So ofte as ye shall eate this bread (he calleth it styl bread euẽ after the popes cõsecracion) and drinke ẏ cuppe (he saith not drinke this bloud) se that ye gyue thankes, be ioyouse and preach the death of the Lorde, for so muche signifyeth, annunciate, in thys place, vntyll he come

Corhinth. xi.

that

that is to saye, frō the tyme of his death and
ascencion vntyll he come agayne to iudgement.
Furthermoze (saith Paule) who so eateth this
breade (he calleth it styl breade) oz drinke of the
cuppe of the Lozde vnworthelyis gylty of the
body and blonde of the Lozde. The bodye and
blonde of the lozde Paule calleth here the con-
gregacion assembled togither to eate the lozdes
supper. Foz they are his body & blonde whiche
are redemed with his body & blond, as he sayd
in the.x.cha before. The cuppe of thankes gy-
uynge whyche we receyue wyth thankes: is it
not the felowshyp of the blond of Chryst? The
bread which we breake, is it not the fe lowshyp
of the body of Chryst? Foz we being many to-
gyther are one breade, and one body, Lo here
Paule erpoundynge hym selfe vseth the same
forme of speach that is vsed in these wordes.
This is my bodye, takynge Is, foz signifyeth.
We are one breade & one bodye, that is to say,
we are signified by one lofe of bread to be one
body, he sheweth the cause, adding because we
be all partakers of one lofe oz piece of breade.
And in the.xii cha. folowing, he sayth playne-
ly, ye be the body of Chryste and his particular
members, & in the fyrst chap. to the Ephesiās.
God dyd set Chryst to be the head ouer all vn-
to his congregacion whiche is his bodye &c.
¶ And bicause the cōparison in the. x. cha. be-
twene the Lordes borde and his cuppe, and the
deuylles borde and his cuppe, do declare thys
matter: I shall recyte Paules wordes sayynge.
Ye may not drinke the cuppe of the lozde, & the
cuppe of the dyuell both togyther. Ye may not
be partakers of the lozdes borde & the deuylles

borde both at once. The deuyles borde and hys cuppe was not his body & bloud, but ꝯ eatynge and drynkinge before theyr images & Idolles as dyd the heathen in the worshyp & thākes of theyr Gods. Of the whiche thinge thou mayst gather what Paule mente by the lordes borde and his cuppe. Nowe let vs returne to Paule in the.xi.cha. They eate this bread, & drinke of
Corth.xi. this cuppe vnworthelye, that come not vnto this borde with such fayth & loue as they professed at theyr Baptisme. They eate vnworthely that thrusted them selues in amonge this cōgregation hauyng not the loue that this Sacrament & signe of vnitie teacheth and signifieth. Which maner of people Paul in the same chapt. rebuketh, & bendeth al his sermō agaynst them for that they wer contencious, and came togither not for the better but for the worse. So that theyr coming togyther which shoulde haue bene a tokē of fayth, & loue, was turned into thoccasion & matter of dissencion & stryfe: bycause euery man dyd eate (as Paule sayeth) his owne supper and not the Lordes supper: wherin the bread and drynke is comen as well to the poore as to the ryche. But here the ryche disdayned the poore and wouldē not tarye for them. So that some (as the ryche) wente theyr way dronken and full: and the poore departed hungry & dry, whiche was a token of no equal distribucion of the bread and drynke: and that the riche contempned the poore, and so became sclaunderous and guiltie of the bodye & bloude of Christ: that is to witte, of the poore congregacion redemed wyth Christes body & blonde Thus they that came togyther appearynge to haue

haue had that loue wht che the ſupper ſignifyed & had it not, vttered thē ſelues by this cōtē cioule & vnlouynge dealynge not to be mēbers of Chriſtes body, but rather gylty and hurtful vnto thē. As if a ſouldyer of our aduerſaryes parte ſhoulde come in amonge vs wyth oure Lordes badge, hauynge not that hert faith and loue to our captayne that we haue, we would (yf we eſpyed it by any token) take hym for a ſpye and betrayer rather then one of vs.

¶ Let a mā therfore (ſayth Paule) proue hym ſelfe wel before, whether he hath this fayth to Chriſte and loue to God and hys neyghboure which al he profeſſed at Baptiſme, & thys ſupper ſignifyed: and ſo come in amonge the congregacion to eate of this bread & drinke of thys cuppe (he calleth it ſtyll bread & wyne: and neyther hys bodye nor bloude) For he that eateth and drinketh vnworthely, eateth and drinketh his owne dāpnacion: bicauſe he diſcriueth not he lordes body. He calleth ſtyll the lordes body the cōgregacion redeamed with Chriſtes body as he dyd before, & alſo in the chap, folowynge fetching his analogy and ſimilitude at the naturall bodye. In whyche although there be diuers membres one excellynge an other, one inferiour, vyler & more cōtēptible then an other yet may not the body want them: but muſt couer them reuerētly, and holde them in honoure. Agayne, in the body, though there be diuerſe membres of diuerſe offices: yet is there no diſcorde amonge them: but euery membre be it neuer ſo lowe & vyle: yet doth it miniſter & ſerue another, and all togyther holde vp & helpe the whole body. This cōſideracion with theſe cō-

pariſons

partsons so eloquently, so plētuously, so lyue-
ly doth Paule set forth in that .xii. chap, that
no man can desyre any more. And all to bryng
vs into the cōsideracion and discrecion of the
bodye of Christe whiche is hys congregacion
without whyche consideracion and discrecion
yf we thrust oure selues in wyth his signe and
cognisans saynedly: we be but hypocrites and
eate, and drinke our owne iudgement. For this
cause many are sycke amonge you, and many
are a slepe, ỳ is, are dead. Here, it semeth some
plage to haue ben cast vpon the Corinthians
for this abuse in the eating of the Lordes sup-
per. For both the law and prophetes thretened
vs plages, as pestilence, fampne and swerd for
our sinnes. Forif we had iudged our selues,
that is, yf we had diligentlye examined ours
owne lyuynge & repented: we shoulde not haue
ben iudged, that is to say, punished of the lord.
But whyle we be punished we be corrected of
the Lorde lest we shoulde be cōdempned wyth
the worlde. Wherfore my brethern, when ye
come togither to eate, tary one for another.
Here is the cause of al this diffētion wherfore
Paule rebuketh them. But here myghte some
of them obiecte & tel Paule. Syr we come thy-
ther hungry & may not tary so longe: where vn
to Paule answereth as he dyd before: sayyng.
Haue ye not houses to eate & drinke in? Do
ye cōtempne the cōgregacion of God, & shame
them that haue: none? Here he calleth the poore
the church, of God whom afterwarde he cal-
led the body of the Lorde, and nowe at laste
sayeth. Yf any man be so hungry, let him eate
somwhat at home, & so delay his hūger that he

maye

may the better tary for the poore, leste ye come togyther vnto your condempnacion. And as for other thynges I shall dispose and set in order whē I come. These other thinges were cō cernyng this supper and suche as were out of frame amōge thē which if ye reade the whole Epistle are easy to se: ꝓ they were no necessary truthes for theyr saluacion. For all suche truthes Paule had preached them before and written thē to. Neyther were these other thinges lent faste, thassūpcion of our Ladye, halowyng of bowes, belles, and ashes, halowyng of vestimetes, and creping to the crosse, wyth suche other vnwrytten vanities, as M. More lysteth to iest and trykull out the truth.

¶ Nowe haue ye the very pure sense of these Christes wordes, thys is my bodye that is to say. Thys signifyeth or representeth my body takynge Est, for significat. As M. More hym selfe vttered it in hys Dyaloge put forth in Willyā Barlowes name, reciting the opiniōs of Ecolampadius and zwinglius: saiyng, thys is my body, is as muche to saye as thys signifyeth my body, where he sayeth that Ecolāpadius allegeth for hym Tertulian, Chrisostome and Austen, but falsely somtyme addyng more to theyr wordes, somtyme takyng away from thyr sentences. Which saiyng is playne false and he belyeth the man now departed, for fyrst hys incomparable learnynge and very spirituall iudgement woulde not suffer hym to be ignorant in the vnderstanding of these olde holy doctours (whom I dare saye he vnderstode as wel as More. And his cōscience & faythfulnes woulde not suffer hym falsely to peruert

them

them as Moze belyeth and peruerteth Chriſt and Paule and all holy ſcripture. And if thys man had thus dealt wyth theſe doctours layinges: Luther (agaynſt whom he did cõtende in this matter) would not haue left it vntold him

¶ But (chriſtẽ reader) to put the out of doubt haue here theſe Doctours owne wordes both in latyne and engliſhe. And fyrſt heare Tertulian, where thou muſte fyrſte vnderſtande that there was and heretike called Marcion, ſaiyng that Chriſt toke not to him the very body of mã, but an imagined & a phantaſtical body, to put of. and on, when he lyſted: & ſo not to haue ben borne verely of the virgyn Mary nor yet to haue ſuffred verely death. &c. againſt whõ, thus writteth Tertulian in his. iiii. boke.

Tertulian.

¶ *Profeſſus itaque ſe concupiſcentia cõcupiſſe edere paſcha, Vt ſuum acceptũ panem & diſtributum diſcipulis corpus ſuum illum fecit, hoc eſt corpus meum dicendo: id eſt figura corporis mei. Figura autem non fuiſſet, niſi Veritatis eſſet corpus Ceterum, Vacua res, quod eſt phantaſma, figurã capere non poſſet.*

Which wordes are thus in englyſhe ſpoken of Chriſte. Which acknowledging him ſelfe with howe feruent deſire he lõged to eate the paſſouer, as his bread takẽ & diſtributing to his diſciples: made it his body ſaiyng: This is my body: that is to saye, the ſigne of my body. For figure had it bẽ none, excepte it were a very body. For a voyed thynge which is a phantaſye can receyue no figure. Here it is playne, that thys is my bodye after the olde holy Doctours is as much to say, as this is the figure or ſigne that repreſenteth or ſignifieth my body.

Alſo

¶ Also, thus sayeth Austen. *Lex dicit non esse manducandū sanguinē quod anima sit sanguis: Quod lex dicit sanguis est anima: esse positum dicimus, sicut alia multa et pene omnia scripturarū illarū sacramenta signis et figuris plena future predicationis, que iam per dominum nostrum Jesū Christū declarata ē &c. Possum etiam interpetari preceptū illud in signo esse positū. Nō enim dubitauit dominus dicere: Hoc est corpus meum, quum signū daret corporis sui. Sic est enim sanguis anima, quomodo petra erat Christus. Nec tamē quū hec diceret, ait: petra significabat Christum, sed ait: petra erat Christus. Que rursus ne carnaliter acciperetur, spiritualem illam vocat, id est spiritualiter, intelligi docet.* Whiche wordes be thus in englysh The law sayth that bloud shoulde not be eatē, bycause the lyfe is bloud. Whiche precepte of the law and bicause that bloud is life: we affirme it to be set lyke as many other almoste innumerable sacramentes of those scriptures, full of signes and figures of the preaching to come: whiche now is declared by our Lorde Jesu Christe. &c. And I maye interprete that precepte to be layed in a signe. For the lorde doubted not to saye. Thys is my bodye: when he gaue the signe of his bodye. And euen so is the bloud lyfe, and the stone was Christ. And yet when he sayed these wordes: he sayed not the stone signifyed Christe: but he sayed, the stone was Christ, whiche leste they should be taken carnally, he calleth it spiritual, that is to say, he teacheth it to be vnderstande spiritually. Where is nowe Mores litterall sence, and materiall mattier.

Austen ca. xii agaynste, adimant.

Gene. vi. Leui. vii. Deut. xii.

Nowe

¶ Nowe shall ye heare Chrisostome. *Nihil sensibile tradidit Christus: licet dederit panem et vinum: non quod panis & vinum non sint sensibilia, sed quod in illes mentem herere noluit. Nam in suum corpus, quod est panis vite, subuehit dicens, Hoc est corpus meum: perinde ac dicat. Hoc licet panis sit, significat tamen tibi corpus.* Thus it is in englyshe. Christe giuynge breade and wyne, gaue no sensible thynge: not that bread and wyne be not sensible: but that he woulde not our minde to sticke styl in them. For he lyfted vs vp into his bodye, whiche is the bread of lyfe: saiyng. Thys is my body: as though he shoulde saye. Thoughe thys be but breade, yet it signifieth vnto the, my bodye. Now iudge thou christen reader whyther M. More reporteth ryghte, of thys man that alleged these holy doctours, or no.

Dome. lxxxiii peris imperfecti.

¶ Nowe haue ye the pure vnderstandynge of the wordes of the Lordes supper confirmed with the olde holy doctours. That thys is my body, is as much to saye, as this signifieth my bodye. And this is my bloude: is, thys signifyeth my bloude. But yet was there neuer suche maner of speakynge in the scripture. This is that. That is to say. This is cõuerted & transsubstanciated into that. Or thys is tonteyned in that: the thing conuerted and chaunged keping styl her forme, qualities, quantities &c. As to saye. Thys is my body, that is to say. This bread is cõuerted into my body, the bread abyding styl in his fashion, tast, colour, waight &c. For Christe when he conuerted water in to wyne, dyd not leaue the fourme, colour, and taste styl in the water. For so had it bene no

The confutacion of the papistes gloses.

chaun

chaungyng. But let our couetouse conuerters choppe and chaunge breade and wyne tyll we there sele, see, and tast neyther bread nor wyne, and then wyll we beleue them so they bringe for them the worde of God. For as for theyr false tuggelyng we sele it at our fyngers ende: we se it, had we but halfe an eye: we taste it at our tongues ende. and knowe it wyth all oure wyttes and vnderstandyng so manifestly, that we parceiued them openly longe a go, to be the very antichristes, of whom Christ and his apostles warned vs to come in thys laste tyme.

¶ And if they saye. That thys conuersion is made by miracles. Then must euery one of the as ofte as he say a masse make vs many a miracle, the very markes of Mores churche. For it is one great miracle þ Christes body shoulde come so sodenlye inuisible and so ofte out of heauen, & that suche a miracle as the worde of God neuer knew. An other þ so great a body shoulde be cõteyned in so lytle a place, and that one body shoulde be at once in so many places and two bodyes in one place. An other that it is eaten, neyther the eater felyng it, nor the body eaten, suffering nor feling the teth of the eater. With as many mo merueious and like miracles or rather absurdities of the breade and wine, that there must be the forme, colour, tast, waight, broken &c. and yet neyther ye breade nor wyne in our belike except we wyl be burned of them because we beleue not their tuggelyng: tastes. O mischeous miracle makers. O cruell conuerters: O bloudy boutchers

¶ But herke (christẽ reader) and I shal learne the to know Christes playne & trew miracles,

from

from the sleyght iugglinge of these crafty conueyers. Christ woulde neuer haue done miracle had men beleued hym onely by his wordes, but whē he sayd Fyrste these wordes. This is my body, no man doubted at them. no mā was in any vnbeleue of them, wherfore these wordes must neades be playne single & pure without miracle, as these. The .iii. braūches are .iii. dayes: without any subtyle trāssubstantiatiō such insensible cōuersion, or any false miracle. Christ wrought all his miracles for the glorye of God to declare hym selfe both God & man, so that al Christes miracles were cōprehended vnder mans sēses or common wyttes, whiche bringe in such knowledge vnto the vnderstanding. As when he chaunged water into wyne, the miracle was fyrst receyued with the sight, open at the eye, tasted wyth the mouth and so conuayed vnto the vnderstanding. And now though we neither se nor tast that miracle, yet we heare it, se it, reade it, and so vnderstande that it was once a miracle done of Christe: whan he restored the sight to the blynde, healed the lambe, clensed the leprose, reared the dead: all was seen herde, & so comprehended vnder oure moste sure senses: that hys very enemies were compelled to confesse them for miracles. But our miracle makers, that make dayly so ofte and so many, are so farre from thys clere point: þ their miracles in this matter, be not, nor neuer shalbe contayned nor comprehēded vnder any of our .v. wittes, but they rather delude and deceyue bothe, syght, taste, felynge, hearynge, and smellynge: ye our fayth & vnderstandynge to. Beware therfore of these

mischeuous miracle makers for their owne glorie & profit and wyll kyl the to, if thou beleuest not their lyes. Beware I. saye of these marchauntes that wil sell the wares, whiche they wil not suffer ꝑ to se nor to taste, nor to touch but when they shew the white, thou muste beleue it is black: If they geue the bread, thou muste beleue it without anye worde of thy faith, that it is Christes bodye, & that of their owne makinge. If thou taste, se & fele it bread yet thou must say it is none though the scripture calleth it bread .xx. times. Beware, beware I saye of Antichriste: whose cominge sayeth Paule (Ye is come alredy sayth John, nowe are ther many Antichristes) shall be after the working of Sathan with an almighty power, with false sygnes & wonders lyeyng miracles and with al deceite of vnrightuousnes. &c. 1. Thessal. ii. 1. John. ii.

¶ To be to curiouse in so playne a sacrament and signe to cauil Christes clere wordes with sophistical sophismes, & to tryful out ꝑ trouth wyth tauntes and mockes, as Moze doth is no christen maner. And if our papistes, & scholastical sophisters will obiecte & make answer to thys supper of the Lorde, bryngynge in for them, their vnwrittē wordes (dead dreames, for we haue compelled Moze with shame to flite from the scripture; strewed with their vayne straūg termes which Paule dāpneth, & geueth Timothe warning of) I shall, by Gods grace so set the almighty worde of god against them that al christen shal se their falshead & deceite in this Sacrament: and so disclose their deuelish doctryne & slight tugelynge, that all that can reade englyshe, shall se the truth of Goddes

worde openlye beare downe their vnwrytten lyes. For it is verely the thinge that I desyer, euen to be wrytten agaynst in thys matter, for I haue the solucions of al theyr obiections ready. And know eyght well, that the more they steare thys Sacramente, the broder shal theyr lyes be spreade, the more shall theyr falseheade appeare & the more gloriously shall the truth triumph: as it is to se thys daye by longe contencion in thys same, and other lyke articles: whiche the papistes haue so longe abused, and howe More his lyes vtter the truth euery day more and more. For had he not come beggynge for the clergy from purgatory, wyth hys supplication of soules and Rastel and Rochester had they not so wyselye played theyr partes: purgatory paraduenture had serued them yet another yere: neyther had it so sone haue bene quentched, nor the poore soule and proctoure there ben wyth his bloudye byshoppe christen catte, so farre conueyed into his owne Utopia with a sachel about his necke to gather for the proude pristes in Synagoga papistica.

¶ When Christe, was ascended into heauen: and had sent his apostles the. spirite of truth to leade them into all truth perteynynge vnto oure saluacion euen in to hym that sayed: I am the trueth, of whiche truth he instructed them after his resurrection. Luke. xxiiii & they had preached the same truth nowe at Jerusalē Act. ii. at whyche preachynge there were that receyued theyr wordes and were baptized, about. iii M. his apostles remēbring how their mayster Christ at his last supper dyd institute and leaue them this holy Sacramēt of his bodye

dy & bloud to be celebrated & done in his remembraunce amonge such as had receyued his gospel, were baptized, had professed his faith, and woulde perceuer in hys religion: dyd nowe in this first cõgregatiõ celebrate the lordes supper breakynge the bread & eatynge it as Christ dyd teach them, which supper, Luke & Paule called afterwarde the breakynge of the bread. As Act. ii. saiynge. That they which gladlye had nowe receyued Peters acte, & were baptized: were preseruynge in the doctrine of the apostels, and in the comunion, & in the breakynge of the bread, and in prayer, which Sacramẽt was now a token of the perseueraũce in their christen religion now professed. Of thys breakyng of bread, Luke wryttenge of Paule cõinge vpon Troades, sayeth also, that theyr vpon a Saboth daye, when the disciples were come to gyther vnto the breaking of the bread: Paule made a sermon duryng to mydnight &c. And that thys was no comẽ, nor prohane vse but an heauenly Sacramente and a reuerente ryte and vsage, the circumstaunces of the accion declare, both in Luke and Paule, shewinge it to be the very institution that Christ ordeyned at his supper, Paule thus recityng thys breakynz of the breade: saiyng. The bread which we breake, is it not the felowshyp of the body of Christ that is to saye, doth it not signifye vs to be the body of Christ that is his cõgregation and people, as doth the wordes folowyng declare: Paule addyng the cause saiinge. For we beinge many are all togyther signifyed by the one lofe to be one bodye: for that we be partakers of the same bread. Act. xx.

Also before, he calleth in the same supper, the Cuppe of thankes gyuyng the felosshyppe of the bloude of Christ: that is to saye, the cōgregacion redemed wyth Christes bloud.

¶ The holy Sacramēt therfore, woulde god it were restored vnto the pure vse, as the apostles vsed it in theyr tyme. Would god. the secular princes whych shoulde be the very pastours and head rulers of theyr cōgregacions committed vnto theyr cure, would fyrst commaund or suffer the trwe preachers of Gods word to preach the gospell purely and playnly with discrete liberty: and constitute ouer eche particulare parysshe such curates as can and would preach the worde, & that once or twyse in the weke, appointyng vnto theyr flocke certeyn days after theyr discrecion and zeale to godwarde, to come togyther to celebrate the Lordes supper. At the whyche assemble the curate woulde propone and declare them fyrste thys text of Paule. i. Corhinthians. xi. So ofte as ye shall eate this breade & drinke of thys cuppe: se that ye be ioyoule, prayse, & gyue thākes preachyng the death of the lorde. &c. whiche declared, and euery one exhorted to prayer, he would preach them purely Christ to haue dyed and ben offered vpon the aultare of the Crosse for theyr redempcion: whyche onely oblacion to be sufficient sacrifyce to peace the fathers wrath. & to purge all the synnes of the worlde Then to excyte them wyth humble diligence, euerye man vnto the knowledge of hym selfe and his synnes: and to beleue and truste to the forgyuenes in Christes bloude: and for thys so incomparable benefyt of oure redempcion,

which

(which were solde bondemen to synne) to geue thankes vnto God the father for so mercifull a delyueraunce thorowe the deathe of Jesu Christ, euery one, some signing, and some sayinge deuoutely, one or other Psalme or prayer of thãkes giuyng in the mother tongue. Then the bread and wine set before them in the face of the church vpon the table of the lorde purely and honestly layed, lette hym declare to the people the significations of those sensible signes, what the actiõ and ded moueth, teacheth and exhorteth them vnto: and that the bread and wyne be no prophane comen signes: but holy Sacramentes reuerently to be consydered and receyued wyth a deape fayth, and remembraunce of Christes death and of the shedyng of his bloude for oure synnes, those sensible thynges to represent vs the verye bodye and bloude of Christ, so that whyle euery man beholdeth wyth his corporal eye those sensible Sacramentes: the inward eye of his fayeth may se and beleue stedfastly Christ offered and dyinge vpon the Crosse for his sinnes, howe his bodye was broken and his bloude shed for vs, and hath gyuen hym selfe whole for vs, hym selfe to be all oures, and what so euer he dyd to serue vs, as to be made for vs of his father our ryghtuousnes, our wysedome, holynes, redemption, satisfaction. &c. 1. Corhin. 1.

¶ Then let thys preacher exhort them louingly to drawe nere vnto thys table of the Lorde, and that not onely bodely, but also (theyr hertes purged by fayth, garnished wyth loue and innocencye, euerye man to forgyue eche other vnfaynedly, and to expresse or at least wyse to

endenour them to folow ẏ loue whiche Christ dyd sette before oure eyes at hys laste supper whē he offred him selfe willingly to dye for vs his enemyes, which incomparable loue to cō-
Rom. v. mende, bringe in Paules argumentes, so that thus, hys flocke maye come togyther, and be ioyned in to one body, one spirite, & one people.

Thys done let him come downe: and accompaned honestly wyth other ministers come forth reuerentlye vnto the Lordes table, the congregacion nowe set rownde aboute it, & also in theyr other conuenient seates, the pastour exhortinge them all to praye for grace faieth and loue whyche al this sacramente signifyeth and putteth thē in mide of. Thē let there be reade apertly and distinctly the. vi. chap. of Iohn in theyr mother tongue: wherby they may clerely vnderstād, what it is to eate Christes flesh and to drynke his bloud. This done, and some brieke prayer and prayse longe or reade, let one or other minister reade the. xi. chap. of the fyrst to the Corinthiās, that the people myght perceyue clearly of those wordes the misterye of thys Christes supper, & wherfore he dyd institute it.

¶ These wyth such like preparacions and exhortacions had, I woulde euery man present shoulde profesle the articles of our fayth openly in our mother tongue, and confesse his synnes secretely vnto God, praiyng intierly that he woulde now vouchafe to haue mercy vpon him, receyue his prayers, giewe his herte vnto him by fayth and loue encreafe his fayth, geue hym grace to forgyue and to loue hys nyghbour as him selfe, to garnifhe his lyfe with pu-

renes

renes and innocencye, and to confirme him in al goodnes and vertue. Then agayne it behoueth the curate to warne & exhorte euerye man deaply to cõsyder and expende wyth him selfe the signification & substaunce of this Sacramẽt so þ he syt not downe an hypocrite & a dissembler, syth god is searcher of hert & raynes, thoughtes and affectes: and se that he come not to the holy table of þ lorde without that fayth whiche he professed at his baptisme, and also that loue whiche the Sacramẽt preacheth & testifyeth vnto his herte, leste he nowe, founde gylty of þ body & bloude of the lorde (that is to witte a dissembler with Christes death & sclaũderouse to the cõgregacion, the body & bloude of Christ) receyue his owne dampnacion. And here let euery man fall downe vpon his knees sayyng secretely with all deuocion theyr Pater noster in englyshe, theyr curate as ensample kneelyng downe before them. Whiche done, let him take the bread & ekte the wyne in the sight of the people hearing him with a loude voyce, with godly grauitie, & after a christẽ religiouse reuerence rehersynge distinctlye the wordes of the lordes supper in theyr mother tongue. And then distribute it to the ministers: whiche takyng the bread with great reuerence, wyll deuyde it to the cõgregacion euery man breakyng and reachynge it forth to his next neyghboure and mẽber of the mistike body of Christ, other ministers folowing with the cuppes pouringe forth and dealynge them the wine, al togyther thus beinge now partakers of one bread & one cuppe, the thynge therby signifyed & preached pryncted fast in their hertes. But in this meane

while must the minister or pastour be reading the communication that Christ had with hys disciples after his Supper, beginyng at the washyng of their fete: so reading tyl the bread and wine be eaten & dronken and all the action done. And then let them all fall doune on theyr knees geuyng thankes hyghlye vnto God the father, for this benefit and death of his sone wherby nowe by fayth euery mā is assured of remission of his sinnes, as this blessed Sacrament had put them in mynd, & preached it the in this outward actiō & supper. This done, let euery man commend & geue the self whole to God, & depart ¶ I would haue hereto put my name, good reader, but I know wel that thou regardest not who writteth, but what is writtē thou estemest the worde of the verite, & not of the authour. And as for M. More, whom the verite most offendeth, & doth but mocke it out when he can not soyle it: he knoweth my name wel inough. For the deuyll his gardiā, as hym self saith: cōmeth euery day into Purgatory, (if ther be any day at all) wyth his heynous & enuious laughter, gnashyng his teeth & grinning, telling the procter with his Popes prisoners, whatsoeuer is here done or written against thē, both his person & name to. And he is nowe. I dare say, as great with his gardiā, as euer he was. ¶ If any man tel ye, loo here is Christ or ther is he, beleue hym not. For ther shal arise false Christes false anointed geuing great myracles: Take hede. I haue told ye before, if thes therfore tel ye: lo, he is in the desert, go not furth, lo he is in ȳ preuy pire, beleue it not.

John. xiii.

These wordes of his are in his boke that he made for the poore soules in purgatory.

Marke. xxiiii.

BRITISH MUSEUM

Finis